

College

pt \$80.00

enses for
tuition inPres.,
g, Miss.R!
S!

Why not

which are
our crops,
the farmerplied be-
Miss.doubled the
much as
crops al-
exas.

e have on

Miss.

LISHED

N. compiler of
angel," "The
erald," which
sale of more
book is the
s, having 320
hundred for
d and Shaped

isville, Ky.

70.00
10.00
15.00
20.00
10.00
10.00
10.00
10.00
600.00
75.00
10.00
15.00
20.00
10.00
10.00
15.00
10.00
200.00
10.00
10.00
10.00\$ 10.00
10.00
10.00
10.00
10.00
50.00

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX

JACKSON, MISSISSIPPI, APRIL 5, 1917

NEW SERIES, VOL. XIX, NO. 14

Rev. T. J. Latimer makes a good beginning at Wanilla, Ark., having a full house day and night.

It is said that William Jewell College (Baptist, in Missouri) has been falling behind in current expenses about ten or fifteen thousand a year.

Rev. J. V. Tinnin, who has been a student in Mississippi College, was ordained last month at Natchez where his brother is pastor. His father is pastor at Alto, La. Brother Tinnin goes to work in New Mexico.

The Florida Baptist Witness publishes a letter from a "prominent" brother, containing the word "I" and its other forms over forty times. The next article in the paper is headed "Horn Tooting." Query: Who made the "dummy?"

The Foreign Mission Board reports a total received to March 29th of \$258,492. This is more than \$24,000 ahead of last year, though Mississippi's part is less than at the same time last year—\$8,004 as compared with \$10,235. You will remember, too, that last year there was a heavy debt.

The magnates meet together and they talk, talk, talk;

The labor unions grumble and then balk, balk, balk;

And the people of the city have to walk, walk, walk.

The lawyers of both factions have their say, say, say;

When they talk of arbitration it is nay, nay, nay;

And the overburdened public has to pay, pay, pay.

—New York Herald.

Dr. W. D. Weatherford, district secretary of the Y. M. C. A., suggests that a course of study in missions would greatly improve the curriculum in our schools and colleges. It would far surpass in interest and profit the study of ancient and medieval history and put the young people of today in the thought and life currents of our age. There is need of a re-study of the whole problem of education and re-adjustment of the subjects that are to form the mental diet of coming men and women. Our education associations, composed of college men and some others, would do well to go thoroughly into these questions.

Dr. R. V. Powers, whose generosity is known to the Baptists of Mississippi by his gift of \$10,000 to support a baby ward in the Baptist Hospital, and who had previously given \$15,000 to build and equip a home for orphan children in Jackson, has recently made a much larger gift for work along similar lines. On last Saturday it was announced that he had given \$100,000 to endow the R. V. Powers Foundation for the benefit of poor children in and near Jackson. Interest on the money will be used to provide educational advantages for them in schools already in existence. Books or clothes or medical treatment or whatever is necessary to give them a fair chance in the world will be provided. The fund is under the management of five trustees, including the president of the Merchants Bank, J. M. Hartfield; Chief Justice of the Supreme Court, Hon. Sidney Smith; Superintendent of Public Schools, Prof. E. L. Bailey; the city health officer and one other. It is a great, worthy and well devised benevolence.

The Southern Baptist Convention, meeting in New Orleans, makes an opportunity for Mississippi Baptists of which we should avail ourselves by all means. There is no meeting on earth that compares with it for spiritual vision and energy. It is an eye-opener to anybody attending the first time. This writer will never forget or get away from the impression made upon him by attending his first while a student in the seminary several years ago. One can never go back and be the same again after having once attended it. This year it is nearer to most of us than it has been for a long time or can be again. It cannot meet in Mississippi, because we haven't hotels to accommodate the people who attend. New Orleans is accessible from every part of the State. The railroad rates were published in The Record recently, and are reasonable. Preserve that copy for future reference. Arrange for your room early and make any reasonable sacrifice to go.

Faith sees a thing before it happens and prepares for it. It is provision and preparation; an "assurance of things hoped for." It is realizing that we cannot live here always, and making ready for heaven. It is the conviction that hell is a reality, and securing our souls against it. Faith is what makes people ever ready. Two men of equal opportunity, living side by side, read in the paper that a regiment of soldiers was to be quartered across the street from them. One put up a small shop and stocked it up with what he knew they would wish to buy. The other man—well, he simply wished he had thought of it, after it was too late. One had faith, the other—belonged to the company of foolish virgins.

A mother with breaking heart writes, begging the prayers of the readers for her son and her city. He is a member of the church, but has been led away by the ungodly surroundings, has joined a baseball club to play on Sunday as on other days. She says the city is wide open on Sunday, allowing ball games and pool rooms and picture shows without hindrance. She asks that prayer be made for the churches in her city that they may exalt the standard of righteousness and exemplify godliness in their lives and ministry. The situation is one that appeals to all for help who love the Lord and desire the coming of His kingdom.

The North Mississippi Herald, of Water Valley, publishes one of Rev. A. A. Walker's sermons every week. The paper enters nearly every home in Yalobusha county, thereby giving the pastor of the Baptist church an opportunity for preaching to far more people through the printed page than can hear him from the pulpit. A splendid thing for more of our pastors to do.

Mr. W. R. Haynie, a student in Mississippi College, was on last Thursday night ordained to the ministry. Pastor Wall preached the sermon. His brother, W. B. Haynie, was ordained a few months since.

The first page of the Baptist New Mexican is adorned with the likeness of our ex-Mississippian, Rev. S. B. Culpepper. His church at Clovis entertained the State Baptist Laymen's Convention.

New Mexico is one of the states of the Union where Baptists are taxed for the support of Catholic institutions.

"Et, te Brute," is what some of the Germans are thinking about the Kaiser, since the fall of the Tzar.

We regret to learn of the recent illness of Editor E. O. Ware, of the Baptist Chronicle. At last report he was convalescing.

Mr. Nicholas Romanoff (no; we're not railing at dignities) has been offered a pretty good salary in this country to pose for the movies. But he wouldn't compare with "Cholly Simplin" in that role. However, he doesn't need the money, and won't come.

The Convention Board has provided a printed blank for reports on Sunday School, W. M. U. and B. Y. P. U. work, to be filled out and sent to the county or associational convention of workers. These conventions meet annually. They will stimulate the churches to their best work in these departments and will help all to know whether we are making real progress.

One of our exchanges, commenting on the raising of the salary of that imitation idiot, the great "movie star," from \$750,000 to \$1,000,000 a year, says, "Yet people talk themselves hoarse when an evangelist, after weeks of the most strenuous effort, carries out of town a few thousand dollars, and stay away from church because the minister is always asking for money." Pick your bunch.

We were recently told of a Methodist church in Mississippi which was not pleased with the pastor assigned them by the bishop, and immediately got the telegraph wires busy to tell him that they would not accept the appointment. Their protest was effective, for another man was sent who was acceptable to them. It is good to see the people coming into their own. More and more they are going to demand self-government according to the New Testament pattern.

Brother Ball writes from Clarksdale, "Our meeting house burned to the ground Wednesday at noon. Unless it was defective wiring, we cannot account for the origin of the fire. We carried \$3,000 on the house and \$500 on the furnishings. The pastor's home was badly damaged, but that was covered and is being replaced. We are considerably upset, but not down-hearted. I called my scattered flock together yesterday—nobody cast down. We put some plans on foot. We must have some more ground; and it will take all the insurance and more to get it. But we must have it. How we do need help now!"

The lines from Longfellow have special application and force in this day of rapidly changing and fast-moving events:

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling;
To be living is sublime."

It is a time like that in which Paul lived when he exhorted the disciples to "buy up the time," to "understand what the will of the Lord is" for "the days are evil." May the Lord give us men who have understanding of the times (I Chron. 12:32). This is more important than to read the weather bureau's predictions or the market reports.

NINETY-FIVE RECEIVE DIPLOMAS.

Some three years ago the board of trustees of Mississippi College asked that all or a part of the Sunday School Normal Course be put into the curriculum of the college. The course had heretofore been given privately to students, but not as a part of the college Bible course. This year the Normal Manual was put in as a part of the Freshman Bible course. Ninety-five men passed a satisfactory examination on the book. On the night of March 6th, these ninety-five men were awarded diplomas by Brother Byrd.

After trying it out, I am firmly convinced that the Normal Manual cannot be surpassed as an introductory study to the Bible in the Freshman year. This statement is based not only on my own estimation of the book, but upon the testimonials of students who have taken the work this year. This work is an effort on the part of the Mississippi College to train her men for more efficient service in the churches.

M. O. PATTERSON.

A DENOMINATIONAL THERMOMETER.

J. F. Love, Cor. Sec'y.

The mail which comes to a mission room is an interesting thermometer of religious temperatures, interest and of the general condition of the denomination. It would be about as safe to make up a diagnosis of the religious life of Southern Baptists from the records of the mail in the foreign mission rooms as from any study one could make. What are the indications which the mails in the foreign mission rooms signify during these days which crowd us close up to the end of the convention year? Well, in a word, the mails indicate that the denomination is lacking a little in heat; that is to say, the temperature is a little below normal, and there is not as keen realization by the watchers of the critical stage through which the denomination and its Foreign Mission Board is passing as there ought to be. It should be remembered that in a sense the Foreign Mission Board is passing through a state of convalescence. This is usually a critical period. After a long spell with a depressing debt, there was a change last summer, and for the first time in about eight years a normal state was restored. The debt was paid.

But almost immediately enforced activity brought on another debt, at first but a slight one, but constantly rising ever since. This was not unexpected and not necessarily fatal if not allowed to rise too high and checked in time. But the time to check it and restore the board to normal state again has come, and the symptoms which the mails disclose are not entirely reassuring. The watchers and denominational doctors do not seem fully to realize that an exceedingly critical stage has been reached and that there is danger if the effectual remedy is not applied at once.

During last summer when the debt had risen to \$180,000, the mails showed that the denomination was taking the situation seriously, and many times a day we scanned the register on the mission desk which show-

ed improvement. Heroic assurances were given of a determined fight against the malady. Our hearts were gladdened and hope rose every hour. Eagerly, prayerfully, anxiously, we are now looking for these signs again. The mails are not entirely without them. Just this afternoon comes a report that a widow woman in Virginia has given a gold wedding ring to help prevent a debt, just as many gave these precious tokens last summer to pay one. Many pastors are saying that they are in the campaign to do their best. Individuals are sending in checks which give evidence of great concern. In today's mail comes a letter from a dear preacher whose wife has recently gone to glory, saying that he wants to send us \$100 in her memory. And here another from a beloved pastor, which says, "I am enclosing check for \$20 for foreign missions. On the — day of this month my dear wife was called home to heaven. For sometime she had been saving the marriage fees," etc. He says that instead of flowers or a monument, he is putting the money into foreign missions, "thinking that perhaps through it some soul might be won to Christ, and that through all eternity she might have her redeemed memorial with her."

To those who made sacrifices last spring to help pay the debt, and those who did not make such sacrifices, I make this earnest appeal that we realize at once the criticalness of the situation and that the spirit which characterized the debt campaign be manifested again. To prevent a debt is worthy of all the sacrifices that paying one is. Moreover, we had sixty days to pay the debt of \$180,000, and we have less than thirty days in which to meet an obligation of \$300,000. If we are anything less heroic this spring than we were last summer, the day will be lost.

THE BAPTISTS AND WORLD EVANGELISM.

J. G. Chastain.

The Baptist Debt.

Baptists owe to the world a debt which all other denominations cannot pay. If they can then there is no use for our existence and as a denomination we should go out of commission, disband. Salvation by grace, believers' baptism, a converted church membership, individual responsibility before God, separation of church and state—these are fundamental New Testament doctrines which Baptists have kept alive through the centuries. The world still needs them; other denominations are not preaching them, and if Baptists do not, who will?

Baptist Assets.

Baptists have the truth. For our faith and practice in all things religious we rest on God's word alone. No man or set of men has a right to come between our conscience and God, or dictate what we shall believe.

Baptists have the talent. The time was when the world pointed derisively at the Baptists as being ignorant, but that day is past. Baptists stand abreast of the world's greatest scholarship in our day. We have

more money invested in educational institutions than has any other denomination. When the Southern Baptist Convention is in session it is the greatest deliberative body on earth.

Baptists have the numbers. In many of our Southern States there are more Baptists than there are of all other evangelical denominations combined. How did this come about? Our forefathers preached faithfully the fundamental New Testament doctrines mentioned above and God made the multitudes Baptists.

Baptists have the money. In a material way God has prospered our people beyond the power of mathematics to calculate. In Shelby, Owen and several other counties in Kentucky, the tax assessor's books show that Baptists pay tax on more property than do all others within the same territory. It is highly befitting that we should recognize the lordship of God and the stewardship of man. All that we have and are belongs to the Lord. He has greatly honored and blessed us, and we should show our gratitude and prove our loyalty by giving liberally and joyfully of our means to spread the gospel and thus hasten the coming of our King.

Baptist Needs.

First of all, our people need to get a vision. No man has ever done much for the world in any capacity without first getting a vision. Oh, that our pastors and people, all over this Southland could see sin in all its horrible blackness, see a world lost in sin, then get a vision of Jesus Christ, lifted up and dying on the cross. In the next place we must hear a call—the call of the suffering and dying about us, the call of poor lost heathen, the call of our missionaries out on the far-flung battle line. Especially should we hear the call of the Holy Spirit. Then we should recognize a great task—that of carrying out the Master's commission and giving the gospel to the whole world. The man who has a vision without a call is a visionary, and if a call without a task is a sluggard.

Finally, our people need great enthusiasm in the Lord's work. During the Cuban war in 1898, our young men, 40,000 strong, fired by patriotic enthusiasm, answered their nation's call and assembled at Macon, Ga., ready to be mustered into service. All were not needed, but when it was announced that a certain regiment had been accepted, the young men composing that regiment would throw their hats into the air and shout themselves hoarse, wild with enthusiasm over the prospect of being allowed to go to the front and lay down their lives for their country. Every Baptist in this broad land should be stirred with an enthusiasm akin to that as he contemplates our great task of winning this world to Christ.

Of course we all wish to see our mission boards go up to New Orleans in May free of debt, but really that is only one small item in our great program. We should look upon such a victory as a matter of course and go on repeating it every year until Jesus comes. The giving of our means to evangelize the whole world is a sacred duty binding on every Christian man and woman, and our people should covet the rich spir-

itual blessings that always cover the head and fill the heart of him who does his full duty in the matter. Let us do it now, tomorrow may be too late.

THE LAYMAN'S FIRST DUTY.

The first duty of every layman is to make his own church the most effective and efficient agency possible in the doing of real kingdom business. There are plenty of laymen in our churches who have a longing to be more useful. They are restive under what they think are limitations imposed upon them because of the character of our organized work. They are looking for an outlet for larger activity in the Master's service.

I want to say with the deepest conviction that the greatest opportunity for real service on the part of any layman is first offered through the channels of his own local church.

We know, as business men, that our advice and counsel are not sought nor valued in business circles until we have first made a success of our own business. The same rule works, and the same principle is involved, in doing the Lord's business.

When a layman goes out from a church that is doing real worth-while things, as a church, he can get a hearing that will inspire and influence others with the force of example added to that of precept.

I hope to see every full-time church in Mississippi become a real power plant from which will radiate light and strength and inspiration to every weaker church within its reach. That is the layman's greatest opportunity. That is his first and primary obligation.

N. T. TULL.

MISSISSIPPI WOMAN'S COLLEGE.

Monday night the Glee Club gave a concert for the benefit of the swimming pool fund. A good audience was present, and the swimming pool fund was increased materially.

Rev. W. A. Hancock, of the Southwestern Baptist Theological Seminary spent part of Friday with us. Brother Hancock, who was formerly a Mississippi College man, spoke enthusiastically of the seminary and the Mississippians in school there. All enjoyed his visit and we are hoping that several of our students will take the training course there.

Thursday it was my privilege to be present at the closing exercises of the Goss High School, where Prof. E. E. Jones is principal. Four fine young ladies and three fine young men finished the course. It was quite a pleasure to meet Brethren W. M. Bostick and Norvelle Drummond of Columbia, there.

Friday night Professor Claude Bennett made the commencement address at the Henley Field Consolidated School near Picayune. Professor N. O. White is principal of this fine school.

J. L. JOHNSON,

Hattiesburg, Miss.

Here are some wholesome words which Dr. A. H. Strong sends back from his tour of the world, written for the Watchman-Examiner:

"Our missionaries thought perhaps that they were leaving culture behind them when they left America for barbarous lands. But losing their lives for Christ's sake, they found to be mental gain. Even on the Congo our men have learned more, and have developed stronger character, than would have been possible if they had accepted ordinary pastorates at home. And they have not lost, but have won, that fine flavor of sanity and judgment that belongs to men who have had large experience of life."

The Religious Herald says, "It is good to turn aside now and then from the great whirling tide of things that we may spend a restful hour or two in the realm over which a wholesome and chastened fancy reigns. The popularity of Eleanor H. Porter is well deserved and is comforting, too, disclosing as it does the interesting and reassuring fact that at bottom the taste of our people is sound and sweet. Her stories, "Just David" and "Pollyanna," with their pictures of simple, innocent and interesting children, have found their way surely and easily to the hearts of ten of thousands of grown people, as well as of children. The latest of her books bears the title, "The Road to Understanding," and may be fitly characterized as a good love story. Its theme is the marriage of a poor girl to a rich man with its inevitable mal-adjustments and its inherent difficulties. The story winds its way through a series of deeply interesting incidents that sometimes threaten to be almost tragic, but that end at last most happily. It is a good book to refresh a jaded spirit and to divert in a wholesome way a mind preoccupied with the cares and burdens of a troubled time." The Baptist Record sells the book, and the price is \$1.40 net.

To one condemned and lost, no mere human example in Jesus will suffice. You need an atoning Savior. To one struggling with demonic powers and helpless in their grasp, no mere man of Nazareth, no Jesus according to the flesh, will answer. You need the Lord of Glory, who was declared to be the Son of God with power by the resurrection from the dead. The doctrine of the Holy Spirit who regenerates, sanctifies, comforts and saves, becomes an indispensable element in preaching, and so becomes ingrained into the preacher's confession of faith. A personal and present Christ, Immanuel God with us, is the source of the missionary's power. He has practical proof that the Holy Spirit is Christ in spiritual form, with his people always, even to the end of the world. The reality of God in Christ, manifest in nature, ruling the world in providence, preparing the nations for judgment, sure to bring the world to his feet, becomes an article of the missionary's faith, and a constant subject of his teaching. The minimizing of Christ's nature and claims has no proper place on missionary ground. The missionary indeed is exerting an influence on the faith of the homeland equal to that which he exerts on the heathen abroad.—Dr. A. H. Strong.

OTHER METHODS OF RECEIVING MEMBERS INTO A BAPTIST CHURCH.

Membership in one Baptist church does not make that one a member of any other Baptist church. Hence the rights of membership should not be granted to you by any church, except the one of which you are a member.

If you desire to transfer your membership from one Baptist church to another Baptist church, you should secure a letter of recommendation from the church of which you are a member, and present this with your application. This letter may be granted and written so as to recommend you to a certain church, or it may be given and written so as to recommend you to any other church of the same faith and order. This letter may be granted for a limited period of time, or it may be without limit as to time. Such letter is important to show that you have complied with all the prerequisites to membership in a Baptist church. This letter should be considered a guarantee from the church granting it, that the one conveying it has complied with all these prerequisites, and that he is living a consistent Christian life. The church that grants a letter to an unworthy member, makes a false statement, and imposes upon the church to which such letter is presented.

If the church to which application is made knows the applicant is unworthy of membership, it is the duty of this church to reject the applicant, notwithstanding he brings a letter stating that he is in good standing and full fellowship in the church from which he secured the letter. Each individual is received, and retained, upon his personal merit.

If the church to which one belongs has become extinct, or he cannot get into communication with his church, he may be received upon his statement, provided he has been known to some member of the church to which he applies long enough to have established himself as reliable and truthful.

One who has been a member of a Baptist church and has been excluded from the membership of that church, may be restored to membership in the church from which he was excluded; provided he acknowledges that the thing he did, for which he was excluded, is wrong, and states that he believes God has forgiven the sin, and promises to try to live a consistent Christian life. If the church should decide that the member had been wrongly excluded, then the church should acknowledge its wrong and receive the wrong member back to membership.

No one who has been excluded from one Baptist church should be received into another Baptist church, unless after careful investigation, it is clear that the excluding church excluded the member without sufficient cause, and will not now treat the excluded person rightly. In such case, it is not only the duty of the church to which application is made to receive the applicant; but it is her opportunity to help a misused brother. By so doing she would please Christ.

J. R. SUMNER.

Water Valley, Miss.

The Baptist Record

160 East Capitol St. Jackson, Mississippi

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI

— BY THE —
Mississippi Baptist Publishing Company

P. I. LIPSEY, Editor

PUBLICATION COMMISSION:

J. T. Christian, D. D., President; W. E. Farr,
I. P. Trotter, D. D., E. D. Solomon, W. H.
Morgan, Secretary.

Entered at the postoffice at Jackson, Miss.,
as second-class matter.

When your time is out, if you do not wish paper con-
tinued, drop us a card. It is expected that all arrears
will be paid before ordering paper stopped.
Obituary notices, whether direct, or in the form of res-
olutions, of 100 words, and marriage notices of 25 words,
inserted free; all over these amounts will cost one cent per
word, which must accompany the notice.

EDITORIAL.

A SAIL OR A WINDSHIELD.

Both of these are intended to catch the wind. But one is for the purpose of utilizing the wind in the propelling of the vessel—to make it go; the other is simply to protect the occupants of the machine against the wind that would otherwise strike them. The one is used to accomplish work, the other to shield the people against the discomforts which would otherwise befall the joy riders or other passengers. Now, a pastor may be one or the other. He may utilize the spiritual currents, the breezes of enthusiasm and denominational interest and life to set in motion all the activities of his church, to quicken their energies and benevolence; or he may become simply a windshield to protect his people from any impact of the denominational spirit against the super-sensitive surface of their ecclesiastical cuticle.

There are two kinds of pastors—those who wish their people to share in all the vigorous life of the denomination, with its multiform activities, burdens and joys; and those others who shrink from the strenuous and virile work of manifold service, and whose hearts are pierced with the infantile cry of undeveloped members, or the complaints of grumpy, grouchy, grouty members who do not wish their lease broken by any outside appeals. If any man is afraid of his folks, may the Lord have mercy on him—though it is very doubtful if He will. He didn't put us here to be afraid of them, and the man who is will never do them any good.

It is commonly reported that many pastors are "taking care of their people" by refusing admission to any object or any agent that is calling for financial support, and this, too, when the people have the money and the causes are in great need, and the opportunity for useful service boundless. Of one representative a live pastor says, "He is doing his best, but the pastors are giving him no chance to get at the people. It is a mighty strange state of affairs to me. He could easily get the money if our pastors would let him see the people and help him." If you

THE BAPTIST RECORD

hear any clatter around where these remarks strike, maybe it is a windshield that has been hit. Then hoist a sail!

ABOUT TITHING.

Usually this starts a lengthy discussion, and results in a wide divergence of opinion; but it is hard to prevent its coming up again. This time it is asked for by Brother A. S. Mellichamp, who properly thinks that the "election of grace" previously discussed in The Record, ought to show fruits in obedience to the command of Jesus, "Freely ye received, freely give." He thinks also that the same standard of discipline which excludes from the church those who indulge in ungodly amusements ought to apply to the covetous man who refuses to give the Lord what belongs to Him. In all of which we heartily agree with him. He wishes, however, a further word on tithing.

It is hardly possible for anything new to be said on this subject. All that is needed is that people should hear the word of God and do what it says. There are two classes of people who object to the teaching of the tithe. One is the man who is unwilling to give what he ought and is looking for any excuse to evade a duty. The other is the man who is zealous for the doctrine of grace and jealous of anything that threatens it. The first is simply a stingy sinner who needs to be converted, pocket-book and all. The other is mistakenly sensitive as to the source of obligation and as to what shall determine the measure of duty. The favorite passage with these last is, "Let each man do according as he hath purposed in his heart." But this does not mean that the amount is to be determined by the discretion or disposition of the giver. It has no reference to the quantity of the gift, but to its quality. It is not as to how much we shall give that this was spoken, that was already taught, but it is to show in what spirit the giving is to be done; "not grudgingly, or of necessity; for God loveth a cheerful giver." He had indeed urged that the giving should be done "bountifully" and "as they were able." But in saying "according as he hath purposed in his heart" he insists that it shall be done heartily, with joy and full purpose of heart. It is not to be dragged out of us, but it is to be our own willing offering to God.

That is exactly the difference between law and grace. The duty is not changed, but the motive and spirit in which it is done. The law is now written in our hearts and graven upon our inward parts. It is no longer a matter of outward compulsion but of inward impulsion. It is no longer a spirit of bondage but the spirit of adoption. This transfigures every command of God, but does not abrogate it. The will of God as revealed in law is still the same, the character of the people has been changed. The man who does not love to do the will of God, does not love God and is not His child. The man who does not love to give has none of the Spirit of Christ, and has no kinship with God. The tithe is not a thing to be imposed upon people by constraint; it is not a thing to be

Thursday, April 5, 1917.

thrust down their throats. It is an answer to the question in the heart of a surrendered servant of Jesus, "Lord, what wilt thou have me to do?" The Old Testament is as truly a revelation of the will of God as the New. It is rudimentary but correct. The direction to give a tenth of one's income is like the landlord's charge of rent. It is a sign of his ownership. God owns all that we have. He may call for it all at any time He wishes. It is perfectly proper to give more than one-tenth, but the man who withholds the tenth is, certainly not carrying out the will of God in his life.

MORE ABOUT ELECTION.

Dear Editor:

I noticed your article of the 22nd about election, and I want you to please explain a little more so that every person may fully understand you. I want you to please answer these three questions. Please don't try to get out or go "around the stump." Answer them directly.

First—You extolled the passage of acceptance that reads, "No man can come unto me except the Father that sent me draw him." Don't you think that the Father draws every person in the world and if they would heed the drawing or calling, the whole world would be saved?

Second—Do you believe that before the foundation of the world that God looked down through the lapse of centuries and elected a certain number and class of people to be saved? You also said in your article that a preacher soon learns that except the Lord build the house they labor in vain who build it. Don't you think the Lord always has the house ready, or built?

Third—What does this passage of Scripture mean? "And the spirit and bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take the water of life freely" (Rev. 22:17). Please answer these questions.

Sincerely,

A. THOMAS MITCHELL.

It would seem from the above letter that some have not had enough of this subject. All that is needed is for people to let the Bible say what it says, and be content to accept it believe it and abide by it. The editor is not much of a dodger and will undertake to answer the questions in as straightforward a manner as he knows how.

1. Certainly the Lord does not draw everybody alike. If He did they would all be saved alike. There are some people in the world who never heard of the true God and have absolutely no knowledge of Him. "How then shall they call on Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher?" (Rom. 10:14). Paul uses this to show the impossibility of salvation without hearing and faith, even though salvation is made possible for all through the death of Christ. Again, Jesus says, "Everyone that hath heard from the Father and hath learned, cometh unto me" (John 6:45). And in a

previous verse he had said, "All that which the Father giveth me shall come unto me" (John 6:37). The gospel is intended for all, ought to be preached to all, but nobody ever accepts it until he is moved upon by the Spirit of God. And God's Holy Spirit is sovereign, just as the wind bloweth where it pleaseth.

2. Yes; God saw through all the centuries and chose some of those whom He saw, to be made the objects of His grace and the recipients of His salvation. He is not responsible for anybody's being lost. He is responsible for the salvation of those whom "God chose from the beginning unto salvation in sanctification of the spirit and belief of the truth" (II Thess. 2:13). Compare also I Peter 1:1-2. This identifies the elect with those who believe and are sanctified by the truth, but they were elected "from the beginning" and not when they believed. As to whether "the Lord always has the house ready or built," we are compelled to say we do not understand the question.

3. As to the meaning of the Scripture passage (Rev. 22:17) we have never heard of any difficulty or difference of opinion. The Spirit is the Holy Spirit, who works in men's minds and hearts when they hear the gospel. He is pleading with men to come to Christ. He is co-operating with the Father and the Son to carry out the eternal and gracious purpose of salvation. The bride is the church, the people of God who also work to carry out the purpose of God and secure the salvation of the lost. Paul says, "I endure all things for the elects' sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory." The church is still with the Spirit giving the invitation. Every one that hears is bidden to pass on the invitation. Every thirsty one is invited and whosoever will is bidden to take the water of life freely. Let us make the invitation and the exhortation worldwide so that our responsibility will be fully discharged.

Dr. M. E. Dodd, of Shreveport, has been called to First church, Ft. Worth.

Not content with the federal bone-dry law, the legislature of Georgia in extra session passed one of its own March 28th.

Hobolochitto Association will hold four fifth Sunday meetings in the churches at Olive, Union, Carriere and Picayune, April 29-30.

Durant secures a new pastor in the coming of Rev. S. P. Poag. Glad to welcome him to Mississippi and to see our broken ranks filling up.

Mr. Norris Palmer was recently licensed to preach by the Blue Mountain church. He is a splendid young man, student at Mississippi College.

It is estimated that 25,000 have been converted in the last five years under the work of the Negro department of evangelism of the Home Mission Board.

Rev. J. B. Leavell, of Oxford, has been helping in a meeting at Citadel Square church, of Charleston, S. C. They report a great quickening of spiritual life.

The convention committee in New Orleans announces that there are no more one-dollar rooms at the Grunewald. All taken. Pay more, or get one somewhere else.

If anybody got excited over the announcement in the daily paper that Mississippi College Band was to play at a dance in Jackson, he can rest assured that it wasn't done. It didn't happen.

Dr. W. A. McComb closes his work for the Baptist Memorial Hospital the last of April, and begins a meeting with the church at Corinth the first of May. He will be available for other meetings.

Somebody remarked that a preacher in the pulpit sees more feathers than whiskers as he looks over his congregation. Brethren will please keep their eyes on the whiskers side of the church.

Mrs. Theodosia Miller Lewis, who has taught for several years in Hillman College, died on Monday night. She was one of the best and most beloved women in Clinton. Her going will be a grief to a host of friends.

Our sympathy is with Prof. M. Latimer, of Mississippi College, in the death of his father last Thursday. His mother passed over the river about a year ago. They were both secure in the faith of the Lord Jesus.

Lloyd George has declared for woman suffrage, saying the women have deserved it by their service and devotion to the country in time of war and by abstinence from violence in any demand for the suffrage.

Evangelist T. T. Martin, of Blue Mountain, lost his valise in which was the note-book containing the record of his engagements. Those expecting him will confer a favor by writing him and giving the dates of meetings.

Over one hundred men in Mississippi College have expressed a willingness to form a M. C. battery of artillery. The faculty will graduate this year's class early and give other students credit for the rest of the session's work.

Dr. V. I. Masters says that Southern Baptists have lost by death fifteen per cent as many as were baptized in the past twenty years, and thirty-seven per cent have been lost, strayed or stolen. He calls upon Baptists to prevent this leak.

A young woman of Philadelphia was the first lady ever enlisted in the navy. She becomes a recruiting agent. Ten others were later enlisted at Norfolk, Va. It is said they will be assigned to clerical duty, thus relieving men for active service.

All officers of the First Arizona regiment, from the colonel down, signed a pledge to abstain from the use of alcoholic liquors during the period of the service to the United States. They did this as an example to the men. This will do to spread to other regiments.

For some time we took new subscriptions to The Baptist Record and Home and Foreign Fields for \$2.00, the price of the first alone. But we are unable to continue this offer longer, because it is a complete loss to us. No more subscriptions of that kind will be taken.

Pastor S. W. Rogers has added White Oak and Askew to the field he already had in Coldwater Association. Three recently joined at Longtown and others are expected. He is organizing training classes for personal work, and putting on the budget in the churches.

Two men, J. B. and B. N. Duke, have given \$40,000 to build a hospital for Negroes in Durham, N. C., and \$50,000 has been promised by others. It is also said that the Dukes will endow the hospital. This is done as a memorial to the spirit of service shown by the antebellum Negro.

It is significant that Jesus said, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me. He did not say unto one

of my most eminent followers. A good many are willing to wait on the "big bugs," but the spirit that He commends is that of ministry to the least.

Rev. W. A. Hancock, now attending the Fort Worth Seminary, made a brief visit to Clinton, where he graduated two years ago, to Jackson and Hattiesburg. He reports over fifty Missisippians, men and women, studying at Fort Worth. Here's hoping he'll come back to stay when he completes his course.

Pastor S. P. Morris reports from Poplarville that a debt of \$800 has been paid on their church and they are now working for missions. They have adopted the budget plan. W. E. Holcomb is holding there a four days' B. Y. P. U. institute. One class recently finished the Sunday School Manual and another will soon have their diplomas.

The British, to protect their hospital ships from attack by German submarines, are considering the putting of captured German officers on board. The Germans have added to their record of barbarity the unheard-of crime of sinking hospital ships crossing the channel. It looks now as if desperation will reduce this war to the abandonment of all rules of civilization.

A committee appointed for the purpose last year by the Northern Baptist Convention, will report this year on the question of uniting the mission work of the Home Mission Society and of the Publication Society. They do not think that uniting is practicable. It was not a question of consolidating boards but uniting one feature of their work, which overlapped in the two organizations.

Fifteenth avenue, Meridian, is happy. Contract for new building let last Thursday; Baraca banquet Thursday night; budget system adopted Sunday, and an assistant pastor elected. Sunday, April 15th, will be the last day in the old house, and will be home coming day for all old members and former pastors. The old building is to be removed and the new one begun this month, to be completed by autumn, which Pastor Solomon says will be the best equipped in the country.

The Gospel Advocate estimates that getting born costs the people of the United States \$225,000,000 annually; getting married costs them \$300,000,000 annually; getting buried costs them \$75,000,000 annually. Getting drunk costs the people of the United States \$1,427,000,000 annually, or more than one and one-half times as much as getting married, getting born and getting buried put together. From these figures it is readily seen that if we go "bone-dry," we can better afford to be born, get married and to die.—Ex.

The New Orleans Christian Advocate seems to sympathize with democracy in Russia where the editor says people seem to be "taking things into their own hands," but in the same issue it expresses disapproval of the action of a Methodist church in this country which insists on keeping the preacher they now have and like, indefinitely. If democracy is good in Europe, it ought to be good in America. If it is good in civil government, it ought to be good in ecclesiastical government. What is sauce for the goose is sauce for the gander.

If you wish to go to the convention in New Orleans as a delegate, send your name to Secretary J. Benj. Lawrence, Jackson, Miss. There will almost certainly be more going than Mississippi is entitled to, and you had better send your application early. If you have been elected as an associational messenger you do not need to send your name to Dr. Lawrence. Of course anybody can go and get the same rate on the railroad or at a hotel whether he is a delegate or not. But you cannot be seated among the delegates unless you get a card from Dr. Lawrence or are elected by your association.

"HOW MUCH OWEST THOU MY LORD?"

Harriet Hill Mabry.

This is a vital question and it comes alike to you and to me. If it be "a hundred measures of oil," would we "sit down quickly and write fifty?" Or if it be "a hundred measures of wheat," would we write four-score? The unjust steward was a base and selfish cheat, though his Lord commended him. The commendation arose, however, from a spirit that would "give the devil his due." He was commended for his worldly wisdom. "For the children of this world are in their generation wiser than the children of light." But the generation of "the children of this world" soon passes away, and then what becomes of their wisdom? The wisdom of this world is foolishness with God," but the wisdom that is from heaven is pure and everlasting. It is in the light of eternal wisdom that we should look within and ask ourselves.

"How much owest thou my Lord?"

Have you physical health and strength? Then remember it is not yours, but God's. God is all powerful; what need has He of my strength? God is all powerful, but He has made you a partaker of his power. He does not need your strength, but you need to exercise it in His service in order that you may be developed. How glorious to be a co-worker with heaven's eternal King! In the divine economy God works only through man for man's uplifting, and man can serve God only by serving his fellow man. Many are too ill, too young, or too old, to help themselves and when, in your strength, you remember them, your Father, in His love, remembers you; and even now you can hear, as an echo that goes before, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

"How much owest thou my Lord?"

Have you earthly riches? Then it is committed to you in trust, to be used in building for eternity. Would you lay up for yourself treasures upon earth, knowing that at the judgment bar of an all merciful, but an all just God, you will have to answer to the charge of misappropriating funds? Or would you allow Satan, in disguise, to beguile you into piling the luxuries, pleasures and evanescent beauties of earth so high about you that your soul cannot see the light of heaven? If you would, you are a co-worker with Satan in the destruction of your own soul.

I would to God that the slogan of the United States of America, that is stamped upon the face of every American dollar, might be an expression of the dominant principle in the life of each individual through whose hand the dollar passes, and not only them, but the whole world. Even so it is the will of the Father, "who would have all men to be saved and come to the knowledge of the truth." But how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? And how can they be sent, without money? The solution is between you and God.

"How much owest thou my Lord?"

Have you position pre-eminent among your neighbors? or in the world? Then you may not know it, but it is by God's will, or His permission that you are there. And, at will, He can remove your pedestal and lay you in the dust. But rather has He given you this point of vantage that He may better use you in the saving of souls. Without God, you stand, like a statue to be seen and admired of men, while the lights of the world are on; but when darkness falls upon you, you stand rayless and powerless, as a yet darker object silhouetted against a midnight sky, while the billows are breaking at your feet and human wrecks are going down in darkness, or being strewn along the shore. But let the hand of God turn the current of eternal life into your soul, and through you the light of heaven shines forth, and the light is for the life of men.

"How much owest thou my Lord?"

Do you consider yourself only an ordinary person with nothing worth while to lay upon the altar of God? God does not so consider you. Most of the needs of humanity are ordinary needs and you are specially capacitated to work with God in supplying them. "I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me. I was sick, and ye visited me; I was in prison, and ye came unto me." Lord, when did we do all of these things for Thee? "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

"How much owest thou my Lord?"

Have you special gifts? Then be not puffed up, but rather be clothed with humility; for "what hast thou that thou didst not receive?" And pray unto the Giver that these gifts be not misused, committing them unto him in humble submission; for your obligations are heavy as your endowments are great. "Unto whomsoever much is given, of him shall much be required."

"How much owest thou my Lord?"

Are you afflicted? Then look unto your Father in thanksgiving for He loves you better than you know. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering. "If the Son of God needed affliction to complete his vaster perfection, would the sons and daughters of men consider its being inflicted upon themselves as a useless imposition? And if you spend your time in complaint and rebellion, the suffering remains—rather, is enhanced, and you lose the benefit. Then you owe your God loving truth and cheerfulness, and holy communion in the quiet hours. What is for your good is for God's glory, and what is for God's glory is for your good. It may be He is keeping you aloof from the things that pass away that he may teach you more of the things that remain, and, if you will, you may have your soul attuned to vibrate with the harmony of eternity.

We are not our own; we are bought with

a price. And that price is infinitely greater than the combined prices that have been paid for all things else since time began. So, from the standpoint of heaven, we have nothing to give. But we can let our Creator and Savior have and use what is His.

Since our first parents forfeited Eden, God has sent from heaven to lift a fallen world.

"As I live, saith the Lord, to me every knee shall bow,
And every tongue shall confess to God."

But, through our failure to arise and do His bidding, how long the King of heaven waits to come into His own!

Senatobia, Miss.

BLUE MOUNTAIN BREEZES.

Rev. J. W. Hickerson, who is one of the regular evangelists of the Home Board, holds his church membership at Blue Mountain. We regard him and his excellent wife as two of our most faithful members, though they attend services here not more than two or three times a year. Every three months they send in a \$20.00 check as their quarter-age. They always send it with instructions to use half of it for home expenses, and the other half for missions. How would some of the rest of the churches like to have a few members of that kind?

I have just had a letter from Brother Hickerson from Gastonia, N. C. He goes from there to Bedford, Va. He writes me that he would like to hold a meeting or two in Mississippi or Louisiana; beginning about the 22nd of April. I hope some of our pastors will take notice, and secure this valiant helper in the Lord's work.

This is a busy and an interesting time at Blue Mountain. It is the time for recitals, anniversaries, etc.

We have just had an unusual treat in a concert given by Mr. Leopold Godowsky, who is recognized by all the musical critics as one of the greatest musicians in the world. He was director of the Royal Conservatory of Vienna before the breaking out of the European war, but is now touring this country and giving recitals in the centers that are fortunate enough to secure him. Our director of music is one of his former students, and we counted it a great piece of good fortune that we secured an engagement with him. He has given recitals in all the great musical centers of the world, and probably has no living superior as a pianist.

Pastor W. E. Farr is as busy as a bee, and his work is telling in our church and community.

Rev. T. L. Holcomb, the president of our Blue Mountain Encampment, called a meeting of the encampment committee at Pontotoc on yesterday. The committee is making large plans, and we are expecting a fine attendance at the encampment, July 15-22. Dr. L. R. Scarborough, of Fort Worth, and Dr. W. J. McGlothlin, of Louisville, are two of the attractions that we expect to have with us for the entire week. These two men alone would make a great encampment.

Cordially,
W. T. LOWREY.

THE HEART OF THE GOSPEL OF
JOHN—FIVE GREAT WORDS

John T. Christian, A. M., D. D., LL. D.

LOVE; OR THE FOUNDATION AND
FRUITAGE OF THE BELIEVER.

III.

Another great passage referring to the death of Jesus is, "Greater love hath no man than this that a man lay down his life for his friends" (15:13). Here he says he died for his friends as he had said elsewhere he died for the world.

There is the story of the passion itself. A peculiar significance attached to the death of Jesus is implied (1) by the fullness in which the story is told; (2) by the references to the fulfillment of prophecy, which means that a divine purpose was carried out by it; and (3) by the peculiar emphatic attestation given to some mysterious circumstances attendant upon it, the sense of which might have remained hidden from us but for the interpretation of them provided in the First Epistle. "One of the soldiers with a spear pierced his side and there came out immediately blood and water. And he that hath seen hath borne witness, and his witness is true, and he knoweth that he sayeth true, that ye may also believe. For these things took place that the Scriptures might be fulfilled; a bone of him shall not be broken. And again, another Scripture says, They look on him whom they pierced."

That the sacrificial death of Christ is taught in the Gospel of John is beyond question. He was the propitiation for our sins, he was our substitute, he made expiation for the sins of men. The motive power at the bottom of the atonement is love. There is no other motive. God so loved the world is the explanation of the salvation of the world. "Greater love hath no man than this, that a man lay down his life for his friends" (15:13). This was the favorite text of Abelard, quoted over and over again as having the whole secret of the atonement in it; everything according to Abelard lies in this, that there is love in Christ's death, with power in it to awaken love, the response of love being the whole experience of salvation. The more fully the love of Christ wins from us the answer of love, the more fully we are justified and saved.

It has been suggested that the Gospel of John dwells upon love and ignores justice. That is not true. The penalty of sin is quite as great in John as elsewhere. "If ye believe not that I am he," says Jesus, "ye shall die in your sins" (8:24). "He that believeth on the Son hath eternal life; he that disobeyeth the Son shall not see life, but the wrath of God abideth on him" (3:36). Here again the conception of love is based upon a wrong view point. John's purpose was to prove that Jesus was the Son of God. Believing that a man is a son of God, and hence he has passed into the highest experience of earth namely, he is in a state of love. The proper end of man's experience is love. John is not discussing the intermediate stages, but the fulness of life in Christ Jesus.

Perhaps the most striking thing in the First Epistle of John is the manner in which the propitiation of Christ is related to the love of God. The connection of the two things is universal in the New Testament. No one could teach more emphatically than Paul for example that it is to the love of God we owe the presence of Jesus in the world and his work for men. No one could contrast what the love of God has done for us in Christ more emphatically than Paul. But John rises above all comparisons to an absolute point of view at which propitiation and love become ideas which explain each other, and which have no adequate illustration apart from each other. He not only defines the propitiation by relation to love—God Himself loved us and sent His Son as a propitiation for our sins (4:10); he defines love by the relation to the propitiation; in this we have come to know what love is, that he laid down his life for us (3:16). It is the contrast of what he is and of what we are, of the sinless Son of God and the sinful sons of men, in which the nerve of the proposition lies. So far from finding any kind of contrast between love and propitiation, the apostle can convey no idea of love to any one except by pointing to the propitiation—love is what is manifested there; and he can give no account of the propitiation but by saying, Behold what manner of love. For him to say, God is love, is exactly the same as to say, God has in his Son made an atonement for the sin of the world. If the propitiatory death of Jesus is limited from the love of God, it might be unfair to say that the love of God is robbed of all its meaning, but it is certainly robbed of its apostolic meaning. It has no longer that meaning which goes deeper than sin, sorrow and death, and which recreates life in the adoring joy, wonder and purity of the First Epistle of John.

II. We now turn to the second consideration that through the fundamental love of God toward sinful men the love of God finds its fruitage in the hearts of men. This love begets love, it also begets all the other deep graces of the heart. The following suggestion is from an editorial in the Sunday School Times:

"It is a quaint conceit, that story of Beauty and the Beast and it is strangely attractive. It has even been called 'the most beautiful of all nursery tales.' And, like many another fairy tale or folk-lore myth, this attractive story contains an important truth, a germinal principle enfolded in its figures of speech.

"Beauty" is a lovely young woman, whose loveliness of spirit gives added charm to her loveliness of outer being. She is unselfish and tender-hearted, and ever prompt to see the best in others and to minister to their necessities. In her loving desire to be of service to her father, she finds herself in an enchanted palace, where the host is a repulsive appearing 'Beast.' Instinctively she shrinks from one of so unlovely exterior; but she recognizes in him a reverent devotion to herself, and an ever watchful and considerate affection toward her, coupled with a certain sadness of heart as if in per-

sonal trial and suffering; and her habit of generously seeing and approving the best in others, causes her to view even the repulsive 'Beast' with kindly interest, and to be grateful for his loyalty in her service.

"Is not this a type of the transforming power of the love of God for sin-defiled man? God sees the best in him, the reflections of his own image, the prophecy of all that he may become the glorious fruitage of the seeds of possibilities in his soul.

"Look long enough
On any peasant's face here; coarse and lined—
You'll catch Antinous somewhere in that clay,

As perfectly featured as he bears at Rome
From marble pale with beauty; then persist,
And if your comprehension's competent,
You'll find some fairer angel at his back,
And much exceeding him as he the boor,
And pushing him with empyreal disdain
Forever out of sight."

"And when the man is conscious of this wonderful love of one so unworthy, his heart is changed, and his nature is transformed by love."

OUR PRESSING NEED.

What is it? It is that every man who loves our Christian schools shall give his support to the effort now being made to save them. We face a really serious situation. The Education Commission has asked Brother Quisenberry to give a little time to raising the money to meet this need. He is having a glorious hard time because of a lack of interest and co-operation on the part of the pastors and churches. It ought not to be so. If we let our educational work suffer, every other interest will suffer. How we do need some prophet of God to arouse Mississippi Baptists on the necessity of Christian education! It was a joy to me to have Brother Quisenberry with me last week and to go with him to see the people who had made subscriptions. Surely every pastor in the State ought to do as much. I would be ashamed to do less. We ought to have a great united effort to save our schools from embarrassment. The Presbyterians have just raised in one Delta town over ten thousand dollars for their schools. Surely all the Baptists of Mississippi can do three times as well. If we continue to let our schools suffer because of a lack of sufficient equipment and teaching force, we are going to see the fruits of our neglect. The day has come when people are not going to send their children to schools just because they are Baptist schools. Instead of our facing the possibility of having to sell our Woman's College at Hattiesburg, we ought to be giving money enough to put buildings there to take care of the five hundred girls we could easily have there with room to take care of them. I urge the immediate necessity of our pastors taking hold of this matter and giving their most hearty co-operation to Brother Quisenberry in the effort he is making.

W. S. ALLEN.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor, Jackson
 MISS FANNIE TRAYLOR, Auxiliary Leader, Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School, Hattiesburg
 MRS. B. E. KENT, Personal Service Leader, Forest
 MISS M. M. LACKEY, Corresponding Secretary-Treasurer, Jackson

CENTRAL COMMITTEE

President—Mrs. A. J. Aven, Clinton
 Vice-Presidents—Mrs. Martin Ball, Clarksdale; Mrs. E. K. Lide, Columbus; Mrs. F. H. Bancroft, Picayune
 Recording Secretary—Mrs. Rhoda Enoch, Jackson
 Members—Mrs. W. A. McComb, Clinton; Mrs. L. M. Hobbs, Brookhaven; Mrs. I. P. Trotter, Shaw; Miss Nell Bullock, Meridian; Mesdames W. A. Borum, A. H. Longino, P. B. Bridges, T. J. Bailey, M. M. Fulgham.

All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.

All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

The Young Man Who Wanted the "Opportunity."

The secretary of the W. M. U. met him on the train. He was so pleasant to look upon, so affable in manner, and so gifted with just good plain common sense that the secretary spent a most delightful hour with him.

The Lord's work was the subject of conversation, largely. But it was so familiar a theme with him that there was no hesitancy, no embarrassment as the secretary sometimes meets, in talking with young people.

When the parting of the ways came and the goodbyes were being said, he remarked:

"I am a business man, as you know. I do not always take the time to consider carefully as I should, perhaps, the needs of the work. But if you know at any time of special wants that I may supply, I shall appreciate it if you will give me the opportunity."

Give him the "opportunity!" All the rest of that good day and for many succeeding days the request sang itself into a love song that seemed set to music by the Angelic Choir.

Give him the "opportunity!" The secretary has tried not to abuse the privilege. She realizes so well what a rare request it is. But because of it a brilliant young woman from our orphanage is enjoying the advantages of a college education. The son of a missionary who labors in far-away China has found it possible to remain in college; and numberless matters pertaining to the Master's kingdom have been made to materialize—all because of the desire of the young man who sought the opportunity.

The secretary with her soul's eye foregleams a picture on the Great Day when all the universe stands before the throne of the King. From among the others this one is called to stand and receive his reward. There is a smile upon the Savior's glowing countenance as he utters the "Come, ye blessed," to the young man who wanted the opportunity.

"Life Sketches From a Heathen Land."

This is the title of a beautiful book that has just come to my desk. It is beautiful in every sense of the word. The general make-up of the book is so fittingly attractive in its cover of dark red grained boards with gilt letterings in both English and Chinese. The stories—and there are twenty-two of them—are living, breathing heart-

throbs, which the writer in her sweet spirit of humility terms "personal reminiscences." She further says of the book, "Some of its stories give glimpses of heathenism without the gospel; others, of heathenism transformed through the gospel."

The manuscript for these "Life Sketches" was found among Miss Lula Whilden's papers, after her death, which occurred last September. The book is published by the W. M. U. of her native State, South Carolina.

I know of no book that will prove more helpful and inspirational in our homes or our societies.

I urge that you send at once for copies, and use them in your local work. The price of the book is only fifty cents, postpaid, and may be obtained from Mrs. J. R. Fizer, 1306 Hampton street, Columbia, S. C.

MARGARET M. LACKEY.

Thank You!

The copies of Royal Service needed have all been supplied by kindly hands that saw our call. We are most grateful, sisters. Now we shall greatly appreciate it if some one will send the following numbers of 1914: July, August, September, October and November.

Are you getting your report ready to send by the 25th of this month? Remember this is the very last month of the very last quarter of this fiscal year. And we do want to go to the Southern Baptist Convention without any shortness in our State work.

There will be a general rejoicing all over the State, especially among those who propose attending the two encampments, to learn that we are to have Miss Mary Faison Dixon at both Blue Mountain and Hattiesburg for the entire time. She will in addition to special auxiliary work, teach mission study classes at both places.

Wonder how many of you sisters read the "Home and Foreign Mission Fields?" Each number is better than the one before; and all the numbers are filled full of just the information we so much need in our work. Will not YOU, sister, take up subscriptions at once in your church? Try and get every householder to give you his or her name and the fifty cents for the magazine. It is much cheaper and a great deal more helpful than that two- or three-dollar fashion magazine you take.

From the Clinton Society.

Our society observed the "week of prayer" under rather unfavorable circumstances, yet, I trust, there may be good results.

We are now organizing the "Dollar Club" for the enlargement fund of the Training School.

A new mission study class has been formed, studying Mrs. Caroline Atwater Mason's book, "World Missions and World Peace," with Mrs. B. G. Lowrey as leader.

The Bible study for the year is the "Life of Moses," as found in the books of Exodus, Numbers and Deuteronomy.

The regular missionary program is followed on the first Monday of every month.

We would greatly appreciate a visit from our secretary whenever her pressing duties will allow her to come.

MRS. JULIA TOY JOHNSON.

Executive Committee Meeting.

The State W. M. U. Executive Committee met in the office of the corresponding secretary last Monday. The president, Mrs. Aven, was in the chair. Devotional led by Mrs. W. A. McComb she reading a number of appropriate and helpful selections, and leading in prayer.

A number of matters, pertaining to the meeting of the W. M. U., at the New Orleans Convention, were discussed. Also some very important matters regarding our part of the Training School apportionment; all these will be given to the sisters through the Record page and in personal letters from the secretary in due time.

One very important matter was the election of Mrs. Bancroft, of Picayune, as vice-president of the Southwest section, in place of Mrs. Edward Martin, resigned.

Meeting dismissed by prayer led by Mrs. P. B. Bridges.

MRS. RHODA ENOCHS, R. Sec'y.

To the Sisters in the Southwest Section of the State.

After this week you will note at the head of our page in The Record that your vice-president is Mrs. F. H. Bancroft, of Picayune.

Mrs. Bancroft enters upon the work with much enthusiasm and prayer. She is a fine worker, and will be of great service to you in your associational rallies and also in your local society meetings.

She hopes for a general rally of representatives of all her associations sometime during the encampment in Hattiesburg in July. You will hear from her in regard to this and other matters pertaining to your part of the kingdom.

Write her, sister superintendent, and president of local societies, and give her a glad welcome. Then stand by her in whatever she undertakes to do.

Rev. H. C. McGill, for several years business manager of the Baptist Book Concern, Louisville, Ky., has been elected to and accepted the position of manager of the sales department of the Sunday School Board at Nashville. His success in the former position assures the progress of the work in the larger field.

We are for peace wherever peace may be had as a result of righteousness, but where peace is had as a submission to injustice and violence, it is iniquity and a curse. Any peace society or advocate that endeavors to strangle the government in its duty to protect its citizens, is traitorous in its effects and no honorable man should share any responsibility for it. Praying God to give us peace, we still believe that any surrender to high-handed oppression and piratical violence on the part of another nation is to share the crime of brigandage and highway robbery. The world being what it is, policemen and a national defense are necessary to "life, liberty and the pursuit of happiness."

DEATHS

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

J. F. LATIMER.

Brother J. F. Latimer was born May 8, 1845, and died March 29, 1917, being 71 years, ten months and twenty-one days old at the time of his death. On the 4th of May, 1869, he was married to Mrs. Adeline Lewis Gillis, and to them two children were born: Prof. Murray Latimer, of Mississippi College, and Mrs. W. G. Sumrall. In July the following year he united with the New Zion Baptist church in Copiah county, in which church he held his membership until a few years ago when he united with the Baptist church here in Clinton, where his membership was held at his death. Brother Latimer was a faithful soldier of the cross, a splendid citizen, a noble father, and an industrious farmer. He was held in the highest esteem by all who knew him. A good man has gone on to be with his Savior and his companion who died about one year ago. The funeral service was conducted at New Zion church last Friday, by his pastor, assisted by Brother Sidney Johnson and Dr. J. W. Provine. The large number of friends and beautiful flowers told of his worth and the esteem in which he was held. May the Holy Spirit comfort each sorrowing heart.

ZENO WALL.

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

According to the standard medical books, Rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring,
Box 18B, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name
Address
Shipping Point

MRS. W. D. PRIDDY.

Miss Linda Lou Hill was born on November 24, 1853, gave her heart

to God and united with the Baptist church in early life.

She was married to N. D. Priddy in 1882. Her life was shadowed with many sorrows. This only served to mellow and sweeten her life as she strove to follow her Savior. On Wednesday evening, March 14th, this godly woman bid adieu to earth's fading charms and crossed over into the paradise of God. Her body was tenderly laid to rest at Spring Hill cemetery the following day. Funeral services conducted by J. R. G. Hewlett and her pastor,

J. P. NEEL.

RESOLUTIONS.

Whereas, Brother W. A. Gatewood has been a member of the Hopewell Baptist church over sixty years, and its clerk since its reorganization right after the war, and has never been absent when a member was received, and

Whereas, he has resigned as clerk and asked for letters of dismissal for himself and wife, to unite with the Hazel Baptist church.

Resolved, That we express our high appreciation of his zeal and faithfulness and other noble traits of Christian character, and that it is with deep regret that we accept his resignation.

Resolved, That we wish for him many more years of useful work for the Master, and that God's richest blessings rest upon him and his.

CRAWFORD YOUNGBLOOD,
MISS ELSIE JONES,
M. A. GARDNER,

Committee.

The Kidneys and the Skin. If the kidneys are weak or torpid, the skin will be pimply or blotchy. Hood's Sarsaparilla strengthens and stimulates the kidneys, and clears the complexion. By thoroughly purifying the blood it makes good health.

Says the Christian Advocate: "Mr. Lloyd George is an active member of a Baptist church and is the first Non-conformist to be Prime Minister of the United Kingdom. He has many Free Church men about him. Bonar Law is the son of a Presbyterian minister; Arthur Henderson is a Wesleyan local preacher; Postmaster-General Illingworth is a Baptist; the Minister of Labour, John Hodge, is a Wesleyan; the Minister of Munitions, Dr. Addison, is a Presbyterian; George Barnes, Minister of Pensions, a Congregationalist, and Sir F. E. Smith was at least brought up a Wesleyan." This is certainly remarkable, that a government which is united by law with the Church of England should be in the hands for the

TAKE YOUR MEDICINES

REGULARLY—Hood's Sarsaparilla Before Meals—Pepton Pills After.

This combination is having wonderful success everywhere. It is sweeping poor health and fear of mental and physical breakdown out of many homes.

It is restoring lost appetite, giving the glow of health to the cheeks, making faces bright and complexions clear, and literally giving worn-out, brain-fagged people the strength of iron.

For it combines that most useful of all metals—iron—in a course of medicine that is peculiarly effective.

Hood's Sarsaparilla is made from an unsurpassed formula of blood-purifying and stomach-toning remedies, including sarsaparilla, mandrake, dandelion, yellow dock, wild cherry, gentian and other valuable alteratives and kidney and liver remedies.

Pepton Pills, named from pepsin and iron, include those with nux and other blood and stomach tonics—just what physicians prescribe.

most part of men who are not members of that church, but are Non-conformists, as they are called. It means that a new day has come to England, a day of greater democracy.—Ex.

Parasitic Germs.

cause Eczema, Tetter, Ringworm, Itch, Acne, Salt Rheum, and other skin diseases. Tetterine will kill these parasites and will permanently relieve you of cutaneous troubles. Tetterine is a fragrant and soothing salve. It is perfectly harmless. 50c a box. Your druggist or by mail from the manufacturers, SHUPTRINE COMPANY, SAVANNAH, GA.

Meet BILLY SUNDAY in the NEW YORK AMERICAN

All that Billy Sunday says and does and how New Yorkers meet him, told in text and pictures every day during the world's greatest revival.

BILLY SUNDAY IN NEW YORK

APRIL--MAY--JUNE, 1917

Three Months for \$1.50

SUBSCRIBE NOW

Send orders to

THE BAPTIST RECORD

JACKSON, MISSISSIPPI

Enclose \$1.50 for three months every day

IF YOU HAVE A COLD OR LA GRIPPE

There's nothing better than
"WEEKS' BREAK-UP-A-COLD TABLETS"

They act promptly. Try them once and you'll never be satisfied with any so-called "just as good." Price 25 cents.

B. J. LEONARD
Dentist

Special Attention Given to Children's Teeth and the Treatment of Gum Troubles
Rooms 306-307-308 Seutter Bldg.
JACKSON, MISS.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription ointment—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of ointment—double strength—from your druggist, and apply a little of it at night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength ointment as this is sold under guarantee of money back if it fails to remove freckles.

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
**SOUTHERN SEATING
CABINET COMPANY**
JACKSON, TENNESSEE.

For Worms Use
**BROWN'S VERMIFUGE COMFITS
OR WORM LOZENGES**



WORM-RIDDEN CHILDREN require immediate attention. Worms in the stomach and bowels cause irritation and very often lead to prolonged sickness with serious complications. **BROWN'S VERMIFUGE COMFITS OR WORM LOZENGES** completely destroy all worms in children without the slightest injury to the most delicate child. These tablets are prescribed by the best physicians everywhere. They are the sure and safe treatment for eradicating worms so harmful to children.

Symptoms of Worms in Children: Pale face, itching of the nose, grinding of the teeth and starting in sleep, irregular appetite, bad breath, swelled upper lip, picking of the nose, hard swelled stomach, and one cheek constantly flushed.

Sold everywhere by Druggists, Chemists and Dealers in Medicines. Price 25c a box.

CURTIS & BROWN MANUFACTURING CO., (Limited.)
215-217 Fulton St., New York, N. Y.

Send five 2c. stamps for a full set of 7 costume Paper Dolls of All Nations.

Freckles

To remove freckles the best thing to do is to remove the outer cuticle of the skin, which carries the freckles. This is easily done with Kintho Cream. The Kintho should peel off the old, freckled skin, a little at a time, gradually bringing the under layer of skin to view. The new skin is beautiful, soft, clear, white and youthful looking and, of course, should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed. Read carefully special instructions inside of box.

DEPARTMENT OF THE CONVENTION BOARD

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Home and Foreign Mission Apportionments

(Continued from last issue)

The time for action has come. Disappointing indeed have been the receipts for home and foreign missions for March. Something must be done. April must be a month of heroic work. If it is not, if the Baptists of Mississippi do not do their best in this month, Mississippi will fall short, far short, of her apportionment.

I am not pessimistic, but I am anxious. In the last two months we have run about \$3,000 behind last year on foreign missions, and about \$2,500 on home missions.

We must raise for foreign missions in the month of April, \$23,339 if we

make our apportionment. We must raise for home missions, \$19,795.

This is a total of \$43,134. Last April we raised for foreign missions \$15,767, and for home missions \$15,612, making a total of \$31,379. We will have to raise this April, \$11,755 more than we raised last April.

You can see now why I am anxious.

We can do this if every church will do its part.

Brother pastor, you have the facts before you. What will our answer be to these facts?

Pearl Leaf Association.

Church. Clerk and Postoffice.

	Home Missions.	Foreign Missions.
COLLINS—C. A. Leggett, Collins	\$ 150.00	\$ 200.00
CENTRAL—W. R. Dennis, Rawles Springs	10.00	15.00
GILMER—T. W. Herrington, Mt. Olive	20.00	25.00
GREEN'S CREEK—W. M. Wright, Hattiesburg	8.00	10.00
KOLA—P. H. Bufkin, Kola	25.00	30.00
LEAF RIVER—J. N. Welch, Seminary, R1	35.00	40.00
LEBANON—W. E. Lott, Seminary	8.00	10.00
MT. HOREB—T. W. Aultman, Collins, R2	8.00	10.00
MT. OLIVE—G. W. Pickering, Mt. Olive	130.00	150.00
NEW HOPE, JR.—E. H. Walker, Mt. Olive	15.00	20.00
NEW HOPE, SR.—S. M. Herrin, Sumrall, R1	8.00	10.00
ORA—J. N. Eitel, Ora	10.00	15.00
ORAL—H. R. Rawls, Clyde	60.00	75.00
PROVIDENCE—S. E. Graham, Hattiesburg	25.00	30.00
ROCK HILL—C. A. Smith, Mt. Olive	15.00	20.00
SEMINARY—G. S. Hemeter, Seminary	50.00	60.00
SANFORD—R. E. Sumrall, Sanford	8.00	10.00
SALEM—T. H. Jordan, Collins	30.00	40.00
UNION—J. C. Holmes, Seminary	8.00	10.00
WILLOW GROVE—C. E. Knight, Collins	8.00	10.00
WILLIAMSBURG—C. B. Hemby, Collins	8.00	10.00

Pearl River Association.

	Home Missions.	Foreign Missions.
ANTIOCH—J. N. Hitt, Foxworth, R1	\$ 10.00	\$ 15.00
CEDAR GROVE—E. R. Applewhite, Columbia	15.00	20.00
COLUMBIA—S. S. Wyatt, Columbia	300.00	400.00
BUNKER HILL—S. J. McNeese, Bassfield, R1	8.00	10.00
EDNA—W. S. Cooper, Edna	8.00	10.00
GOSS—J. C. Ryals, Goss	20.00	25.00
FOXWORTH—H. D. Graham, Foxworth	20.00	25.00
HOLLY SPRINGS—S. M. Bracy, Foxworth	8.00	10.00
IMPROVE—R. P. McDowell, Improve	10.00	15.00
JAMESTOWN—J. C. Sellers, Jamestown	8.00	10.00
LITTLE RIVER—J. D. Polk, Columbia, R2	8.00	10.00
MORGANTOWN—J. F. Morgan, Claude	10.00	15.00
NEW HOPE—L. M. McKenzie, Pickwick	8.00	10.00
OHLO—H. W. Lott, Ohio	8.00	10.00
MAGEE'S CREEK—J. D. Thornhill, Nome	15.00	20.00
KOKOMO—J. H. Holmes, Kokomo	8.00	10.00
SHILOH—H. T. Pittman, Kokomo	8.00	10.00
WHITE BLUFF—C. T. Carmichael, White Bluff	8.00	10.00
HURRICANE CREEK—W. Q. McKenzie, Cheran	8.00	10.00

Rankin Association.

	Home Missions.	Foreign Missions.
ANTIOCH—L. Townsend, Puckett, R1	\$ 10.00	\$ 15.00
BRIAR HILL—E. Talor, Florence, R2	35.00	45.00
CLEAR CREEK—T. Mize, Puckett	8.00	10.00
DRY CREEK—V. M. Ragland, Florence, R2	30.00	35.00
NEW PROSPECT—Mrs. Sue Thomas, Brandon, R1	8.00	10.00
PEARSON—M. Lowrey, Pearson	10.00	12.00
REHOBETH—J. L. Watts, Pelahatchie	8.00	10.00
UNION—W. Everett, Puckett, R1	8.00	10.00
BEULAH—G. W. Patrick, Polkville	8.00	10.00
BAREFOOT SPRINGS—Jno. A. Harrell, Morton	8.00	10.00
COUNTY LINE—S. Burton, Joe	8.00	10.00
GALILEE—N. Overby, Mendenhall, R1	8.00	10.00
OAKDALE—Miss Virginia Kersh, Langford	10.00	15.00
ROCKHILL—Miss G. Baker, Brandon, R2	10.00	12.00
RICHLAND—L. Hudson, Florence	20.00	30.00
FANNIN—Dr. J. E. Noble, Fannin	15.00	20.00
BETHEL—Gussie Myers, Brandon, R3	8.00	10.00
CATO—Miss L. McIntyre, Braxton, R2	20.00	25.00
CONCORD—Eva Patrick, Pelahatchie, R2	10.00	15.00
LEESBURG—Miss Sallie Jenkins, Leesburg	8.00	10.00
PELAHATCHIE—Miss C. Clark, Pelahatchie	90.00	100.00
ROCK BLUFF—M. Purvis, Puckett, R1	75.00	100.00
STEENS CREEK—J. H. Alford, Florence	75.00	100.00

Strong River Association.

	Home Missions.	Foreign Missions.
ANTIOCH—W. P. Gates, Star	\$ 8.00	\$ 10.00
CORINTH—J. F. Harrington, Magee	8.00	10.00
GOODWATER—J. L. Duckworth, Magee	8.00	10.00
LIBERTY—J. F. Berry, Braxton	10.00	15.00
MACEDONIA—F. W. Myers, Mendenhall	25.00	30.00
NEW ZION—L. M. Kelly, Touchstone	8.00	10.00
OAK GROVE—S. S. Richardson, Pinola, R2	8.00	10.00
PEARL VALLEY—M. G. Page, Rockport	8.00	10.00

CLEANLINESS

"Cleanliness is next to Godliness." We are too prone to think that "cleanliness" refers only to the exterior of our bodies. But unless your bowels are kept open and your liver active, you cannot expect to keep your body clean. The perspiration through skin pores is forced to carry off more than its share of the body's impurities. Do not allow constipation to poison you. Cleanse your entire system with Van Lax, which contains no Calomel and no habit-forming drugs. It is pleasant to the taste and produces pleasant results. For sale by the best dealers everywhere. In bottles—price 50c. Manufactured by the Van Fleet-Mansfield Drug Co., Memphis, Tenn.



Coughs Worse at Night

The simplest and quickest way to get rid of a wearing, racking night cough, tickling throat, hoarse, wheezy breathing is to take

Foley's Honey and Tar.

In it, you get the curative influence of the pine tar and other healing ingredients, together with the mollifying and laxative action of honey.

Editor C. T. Miller, Cannelton, Ind. (Enquirer) writes: "I was troubled with bronchial affection and coughed constantly day and night. I took Foley's Honey and Tar and got relief. It is great for bronchial colds and coughs. La grippe and bronchial coughs, croup, hoarseness, tickling throat, are all quickly relieved."

Free Offer

Officers of women's church societies desiring to raise funds for their church, will receive on application a very attractive proposition, involving no expense or outlay. State official title and name of church society when writing.

Address PAUL H. HYDE,

Drawer 36, Buffalo, N. Y.

THAT BOOKLET BY REV. L. E. HALL, OF HATTIESBURG, MISS.

Every man, woman and child that can read at all ought to read the three sermons contained in the booklet referred to. These sermons were preached on "The Signs of the Times," and deal with world conditions and the signs which are causing the death of nations. Actual cost of the booklet is fifteen cents. The postage is two cents. Send seventeen cents to L. E. Hall, Hattiesburg, Miss., and it will be sent at once to the party ordering.

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 39
ESTABLISHED 1858
THE C. S. BELL CO., HILLSBORO, OHIO

Stop Taking Dope

to digest your food, move your bowels, relieve your headaches, ease your pains or quiet your nerves—you must cure your trouble at the source—no use plastering your ceiling as long as your roof leaks.

Stomach Sufferers

If you are troubled with Indigestion, Heartburn, Gas, Colic, Sick Headaches, Dizzy Spells, Bad Color, Nervous Condition, Blues, Constipation, Jaundice, Torpid Liver, or if you are one of the vast army of

Gallstone Victims

(Thousands are and don't know it)

or have pains in the right side—around the waist line, through the back or shoulders or in pit of stomach or if you have been threatened with

APPENDICITIS

I have a pleasant and effective cause-removing plan of treatment (no oil) which is fully explained in a very frank, sincere, human, inspirational Book, a copy of which I will be glad to mail you

Free

Send For My Book Today

Truth is precious—so is time. Therefore send for Book at once. Address NOW.

L. E. BOWERS, Dept. 218-219 S. Dearborn St., Chicago

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

WATCH THE BABY!

If he is fretful, restless and out of sorts, you can trace the cause to his stomach and liver. If the bowels do not act regularly, there is a possible danger of serious illness. Constipation, if allowed to continue, may produce self-poisoning, or auto-intoxication, and this condition should be promptly rectified. The best general tonic for the baby or for the older folks is Plantation Chill and Fever Tonic and Liver Regulator, a purely vegetable compound. It contains no Calomel or other injurious drugs. Highly recommended for babies and growing children. It excites and invigorates sluggish livers and puts you on your feet again. Buy a bottle and keep it handy. Price 50c. For sale by the best druggists. Manufactured by Van Vleet-Mansfield Drug Company, Memphis, Tenn.

FROST-PROOF CABBAGE PLANTS
APRIL FIRST DELIVERY

All leading Varieties, 500, \$1.25; 1,000, \$2.00; 5,000 at \$1.50 f. o. b. here. Satisfaction guaranteed. Tomato Plants at \$1.35; Egg and Pepper Plants at \$1.50 per 1,000; 5,000 at \$1.25 f. o. b. here. Postpaid, 40c per 100. D. F. JAMISON, Summer-ville, S. C.

Laugh When People
Step On Your Feet

Try this yourself then pass
it along to others.
It works!

Ouch ! ! ! ! ! This kind of rough talk will be heard less here in town if people troubled with corns will follow the simple advice of this Cincinnati authority, who claims that a few drops of a drug called freezone when applied to a tender, aching corn stops soreness at once, and soon the corn dries up and lifts right out without pain.

He says freezone is an ether compound which dries immediately and never inflames or even irritates the surrounding tissue or skin. A quarter of an ounce of freezone will cost very little at any drug store, but is sufficient to remove every hard or soft corn or callus from one's feet. Millions of American women will welcome this announcement since the inauguration of the high heels.

CANCER SUCCESSFULLY TREATED

The record of the Kellam Hospital is without parallel in history, having successfully treated without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

PARKER'S HAIR BALSAM
A toilet preparation of merit.
Helps to eradicate dandruff.
For Restoring Color and
Beauty to Gray or Faded Hair.
50c. and \$1.00 at Druggists.

HINDER CORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscoc Chemical Works, Patchogue, N. Y.

CLASSIFIED ADVERTISEMENTS.

PERSONAL OPPORTUNITIES.
Be a Detective. Earn from \$10 to \$100 per month traveling over the world. Write C. T. Ludwig, 418 West-Over Bldg., Kansas City, Mo.

REAL ESTATE.
Virginia Farms. Best bargains ever offered in Virginia. Many on salt water. All sizes. Write for our list. H. C. Hoggard & Co., Norfolk, Va.

MALE HELP WANTED
Reliable man wanted, wear beautiful tailored suit, free Emblem, Society Buttons, and be General Agent in spare time. Write General Manager, Box 838-E, Chicago

TOILET PREPARATIONS
Freckles positively removed with Dr. Berry's Freckle Ointment, giving beautiful complexion (All d. aiers) by mail 50c. Free booklet. Dr. C. H. Berry Co., 2705 Mich. Av., Chicago.

**CANNING
OUTFITS**
For family, farm or
factory. Used by farm-
er, if it grows, can-
ning clubs and Gov-
ment Agents. Special
prices for early orders.
**FARM CANNING
MACHINE CO.**
Morgantown, Mississipp.
Dept. B. E. L.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Church, Clerk and Postoffice.

STONEWALL—J. C. Fortenberry, Pinola	40.00
SHIVERS—V. P. Shivers, Shivers	25.00
BRAXTON—G. W. Montgomery, Braxton	50.00
CLEAR BRANCH—W. P. White, Florence, RI	10.00
HICKORY RIDGE—W. C. Johnson, Florence	8.00
MAGEE—B. D. Stroud, Magee	100.00
MT. CREEK—W. E. Laird, Florence	40.00
NEW BETHLEHEM—P. J. Turner, Weathersby	8.00
PLEASANT VALLEY—J. W. Womack, Mendenhall	10.00
PALESTINE—W. F. Matthews, Hopewell	8.00
STRONG RIVER—D. W. Bishop, Pinola	8.00
VALLEY GROVE—J. E. Ammons, Comeby	8.00
BETHLEHEM—M. C. Steen, Georgetown	8.00
D'LO—W. R. May, D'Lo	75.00
HOLLY GROVE—W. L. Myers, Falin	8.00
MENDENHALL—J. J. Caughman, Mendenhall	50.00
MT. ZION—Thos. DePriest, Mt. Olive	60.00
NEW LIBERTY—W. A. Ross, Star	15.00
PLEASANT HILL—S. T. Berry, Pinola	25.00
PINOLA—J. W. Bush, Pinola	25.00
SPRING HILL—J. S. Martin, Shivers	10.00
WEATHERSBY—L. R. Grantham, Weathersby	8.00

Sunflower Association.

BELEN—J. H. Rowe, Belen	\$ 55.00
DREW—J. W. Miller, Drew	100.00
SUMNER—A. L. White, Sumner	250.00
MARKS—J. M. Causey, Marks	75.00
LYON—G. G. Bobo, Lyon	250.00
SHELBY—T. D. Howell, Shelby	75.00
WEBB—E. A. Copeland, Webb	25.00
BETHEL—J. H. Chism, Ruleville	10.00
TUNICA—L. O. Mitchel, Tunica	15.00
BETHLEHEM—U. D. Hughes, Whitney	8.00
DWIGGINS—W. A. Taylor, Merigold	20.00
MATSON—O. W. Dood, Dublin	10.00
OAK RIDGE—J. M. Babber, Farrell	100.00
LAMBERT—W. W. Brewer, Lambert	20.00
FRIAR'S POINT—Dr. J. J. Slack, Friar's Point	10.00
JONESTOWN—R. E. Longino, Jonestown	10.00
CLARKSDALE—W. V. Jenkins, Clarksdale	100.00
DUNCAN—V. E. Lester, Duncan	25.00
FRIENDSHIP—J. N. Jeffords, Sumner	20.00
LULA—W. E. Barbee, Lula	40.00
ROME—J. W. Brashears, Rome	30.00
TUTWILER—D. W. Fite, Tutwiler	25.00
GLENDORA—Mrs. L. R. Dubard, Glendora	25.00
RUTH'S CHAPEL—A. L. Tenbet, Darling	10.00
SLEDGE—S. F. Stone, Sledge	10.00

Tishomingo Association.

ANTIOCH—T. D. Killough, Rienzi	\$ 8.00
BURNSVILLE—D. S. King, Burnsville	8.00
CANDLER—B. F. Whitlow, Booneville	8.00
CORINTH—S. C. Meadows, Corinth	20.00
EAST PORT—J. B. Skinner, Iuka	8.00
HINKLE CREEK—O. W. Hudson, Kossuth	40.00
INGRAM—J. S. Gamble, Baldwin	8.00
BRUSH CREEK—J. B. Kennedy, Kossuth, R3	8.00
BOONEVILLE—H. E. Barnett, Booneville	90.00
CANE CREEK—Guy Tison, Corinth	8.00
CROSS ROADS—W. M. Dobbs, Tishomingo, RI	8.00
GASTON—W. D. Laughlin, Booneville	8.00
HARMONY—P. N. Bobo, Walnut	8.00
BALDWIN—W. E. Thomas, Baldwin	90.00
BETHLEHEM—Kitty Wilbanks, Tapp	8.00
CORINTH—L. S. Wright, Corinth	250.00
ESSARY SPRINGS—C. F. Drewry, Essary Springs, Tenn.	8.00
GLENDALE—J. L. Coke, Glen's	8.00
IUKA—G. T. Reid, Iuka	50.00

Tippah Association.

ACADEMY—A. H. McAllister, Blue Mountain	\$ 60.00
ASHLAND—W. T. Renick, Ashland	40.00
BETHLEHEM—L. P. Stroup, Ashland	8.00
BEULAH—T. L. Robinson, Myrtle	25.00
CANAAN—J. E. Doyle, Canaan	8.00
CURTIS CREEK—S. N. Dickerson, Ashland	8.00
DUMAS—W. W. Anderson, Dumas	8.00
FALKNER—G. Watts, Falkner	30.00
FLAT ROCK—L. G. Cossitt, Blue Mountain	8.00
LEBANON—G. F. Dickson, Ripley	8.00
FELLOWSHIP—J. W. Medlin, Ripley	20.00
HARMONY—J. N. Willbanks, Walnut	20.00
HICKORY FLAT—J. B. Bright, Hickory Flat	25.00
LOWREY MEMORIAL—C. F. Palmer, Blue Mountain	300.00
MACEDONIA—J. J. Wesson, Ripley	40.00
MT. HEBRON—E. T. Dunn, Walnut	10.00
MT. OLIVE—W. A. Mullikin, Ripley	10.00
NEW HOPE—Walter Tate, Ashland	10.00
NEW PROSPECT—W. O. Burton, Laird	8.00
OAKLAND—J. D. Campbell, Camphill	8.00
PINE GROVE—J. M. Renick, Hickory Flat	15.00
PLEASANT HILL (B)—J. D. Dickerson, Ashland	8.00
PLEASANT HILL (T)—W. F. Duncan, Ripley	50.00
PROVIDENCE—Robert Ray, Tiptersville	75.00
RIPLEY—H. R. Spight, Ripley	100.00
SHADY GROVE—W. C. Hobson, Ripley	35.00
TIPTERSVILLE—O. T. Horton, Tiptersville	8.00
UNION—D. T. Hollis, Walnut	75.00
UNION HILL—J. W. Morgan, Ripley	8.00

Trinity Association.

AMITY—F. C. Montgomery, Montpelier	\$ 8.00
BETHEL—W. S. Dendy, Woodland	8.00
BENTLEY—S. E. Carter, Hohenlinden	8.00
CUMBERLAND—Naldo Williams, Mathiston	8.00

Home Missions.	Foreign Missions.
40.00	50.00
25.00	35.00
50.00	75.00
10.00	15.00
8.00	10.00
100.00	125.00
40.00	50.00
8.00	10.00
10.00	15.00
8.00	10.00
8.00	10.00
8.00	10.00
8.00	10.00
75.00	100.00
8.00	10.00
50.00	75.00
60.00	80.00
15.00	20.00
25.00	35.00
25.00	35.00
10.00	15.00
8.00	10.00

THE PERFECT
GIN OUTFIT

is composed of the right kinds of gins for the cotton grown in that locality, backed up by other tested machinery and a flawless system of drying and cleaning cotton and handling it expeditiously from the farmer's wagon to the delivery platform. Here is the combination that DOES MOST for the ginner and for his customers:

CONTINENTAL
MUNGER SYSTEM
CONTINENTAL

Continental Ginning Machinery and the Munger System give the ginner an outfit that enables him to gin MORE COTTON at a less cost per bale than any other outfit and gives the customer the largest turnout possible for his seed cotton, with a sample which enhances the value of his bale materially over the same cotton ginned by less scientific methods.

Therefore, it is just as natural for a ginner to be prosperous and his customers to be satisfied when he operates a Continental-Munger-System Outfit as it is for the sun to rise every morning.

Let us supply you with this perfect outfit, INDIVIDUALIZED for your special needs with Munger, Pratt, Eagle or Winship gins as desired. Ginning time will be here before you know it. Write at once to Continental Sales Office nearest and we'll get busy for you.

CONTINENTAL
GIN COMPANY

SALES OFFICES:
Atlanta, Ga., Birmingham, Ala., Charlotte,
N. C., Dallas, Tex., Memphis, Tenn.

STOP! CALOMEL
IS QUICKSILVER

It's mercury! Attacks the bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and cannot salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel, your money is waiting for you.

Ingrowing Toenails Corrected.

Here is an absolute remedy for ingrowing toenails. Hall's Ingrowing Nail Remedy quickly and permanently ends ingrowing nails. Positively guaranteed by money-back offer. Sold by druggists or by mail postpaid for 50c. from E. J. Hall Drug Co., Jackson, Miss.

Church. Clerk and Postoffice.	Home Missions.	Foreign Missions.	Church. Clerk and Postoffice.	Home Missions.	Foreign Missions.
COUNTY LINE—E. L. Henley, Cumberland	8.00	10.00	NORTH CARROLLTON—Dr. I. W. Bush, N. Carrollton	40.00	50.00
COLLEGE HILL—N. S. Reese, Woodland	8.00	10.00	OAK GROVE—Miss Edna Gray, Eden	8.00	10.00
CROSS ROADS—W. H. Womack, Mantee	8.00	10.00	OREGON—T. J. Jackson, Lexington	8.00	10.00
DOUBLE SPRINGS—T. A. Hillhouse, Dancy	8.00	10.00	PLEASANT GROVE—F. W. Burns, Kilmichael	15.00	20.00
HOHENLINDEN—R. Scarborough, Mantee	10.00	15.00	PLEASANT RIDGE—C. Truitt, Durant, R2	8.00	10.00
LOLLAR'S GROVE—Mrs. Hamilton, Sapa	8.00	10.00	PICKENS—J. J. Tucker, Pickens	50.00	75.00
MONTE VISTA—G. S. Sutton, Hohenlinden	8.00	10.00	POPLAR SPRINGS—J. D. Dunn, Carrollton	10.00	15.00
MONTPELIER—R. L. Thornton, Montpelier	8.00	10.00	SARON—G. R. Spolles, Durant	15.00	20.00
MANTEE—W. R. Pepper, Mantee	40.00	50.00	SCOTLAND—J. B. O'Keef, Winona	10.00	15.00
MT. PLEASANT—G. B. Pepper, Mantee	8.00	10.00	SHILOH—T. A. Brook, West, R2	10.00	15.00
PLEASANT RIDGE—D. D. Dendy, Woodland	8.00	10.00	TCHULA—W. L. Pierce, Tchula	15.00	20.00
PLEASANT GROVE—J. C. Ross, Woodland	8.00	10.00	WEST—C. E. White, West	20.00	25.00
PROVIDENCE—T. E. Anderson, Vardaman	20.00	25.00	WINONA—L. McL. Trotter, Winona	150.00	200.00
SPRING CREEK—J. L. Hughes, Mathiston	8.00	10.00			
TOMNOLEN—E. A. Peacock, Tomnolen	8.00	10.00			
WOODLAND—O. S. Crosthwait, Woodland	20.00	30.00			
WAKE FOREST—F. M. Boykin, Mantee	8.00	10.00			
Union Association.			Zion Association.		
ANTIOCH—A. G. Bishop, Glancy	\$ 8.00	\$ 10.00	BETHANY—J. S. Darroh, Slate Springs	\$ 8.00	\$ 10.00
BETHESDA—Mr. Allen, McNair	8.00	10.00	BETHEL—J. D. Denton, Sabouglia	50.00	75.00
BEECH GROVE—C. L. Young, Violet	10.00	15.00	BLUFF SPRINGS—M. B. Oswalt, Eupora	8.00	10.00
BRUSHY FORK—R. B. Greenlee, Conn.	10.00	15.00	EUPORA—J. F. Mabry, Eupora	75.00	100.00
FELLOWSHIP—E. Edwards, Lorman	10.00	15.00	FELLOWSHIP—W. J. Yarbrough, Bellefontaine	50.00	75.00
NEW PROVIDENCE—F. M. Davis, Allen	10.00	15.00	GREENSBORO—E. B. McGary, Eupora, R4	8.00	10.00
PLEASANT HILL—W. W. Furr, Allen, R1	15.00	20.00	HARMONY—E. D. Parker, Sweetman	8.00	10.00
PIEDMONT—E. E. Cupit, Meadville	10.00	15.00	HEBRON—Hattie Eldson, Sapa	8.00	10.00
PORT GIBSON—Bert Watson, Port Gibson	30.00	40.00	MILLIGAN SPRINGS—J. A. Lusk, Stewart	8.00	10.00
RODNEY—W. B. Thompson, Rodney	8.00	10.00	MT. VERNON—Lee Wood, Eupora	8.00	10.00
UNITY—C. S. Harrington, Violet	15.00	20.00	MT. ZION—F. E. Greenlee, Eupora	8.00	10.00
			MULBERRY—Effe Pyron, Lodi	8.00	10.00
			NEW HOPE—Byron Vance, Bellefontaine	50.00	75.00
			NEW LIBERTY—L. E. Townsend, Sweetman	8.00	10.00
			PHILADELPHIA—E. L. Pittman, Redding	20.00	25.00
			PILGRIM'S REST—W. L. Oswalt, Bellefontaine	8.00	10.00
			PINE FOREST—D. W. Sellers, Stewart	8.00	10.00
			PLEASANT HILL—H. D. M. Barton, Slate Springs	8.00	10.00
			PLEASANT GROVE—E. L. Bateler, Susie	10.00	20.00
			SABOUGLA—J. B. Black, Sabouglia	8.00	10.00
			SAPA—J. C. Byrd, Sapa	8.00	10.00
			SHADY GROVE—G. T. Kilpatrick, Eupora	8.00	10.00
			SHILOH—R. L. Bennett, Sweetman	8.00	10.00
			SPRING HILL—W. Marshall, Hohenlinden	10.00	15.00
			UNION—A. M. Jones, Stewart	8.00	10.00
			UNITY—S. W. Clark, Elliott	15.00	20.00
			WALTHALL—J. W. Spencer, Walthall	20.00	25.00
West Judson Association.			General Association		
MACEDONIA—C. P. Mills, Belden	\$ 10.00	\$ 15.00	Our Mission Work.		
MT. GILEAD—W. E. Bryant, Blue Springs	10.00	20.00	All of our work—State, home and foreign missions—demand our most careful and prayerful consideration.		
NEW HARMONY—J. W. Thompson, Wallerville	10.00	15.00	These three interests come specifically before our churches just now.		
OAK HILL—F. E. Pitts, Pontotoc	25.00	35.00	The Southern Baptist Convention will meet in New Orleans in less than two months, and it ought to be the desire, prayer and united effort of all of our Baptist hosts to meet at that time with all debts paid. If this is done, it will take special effort on the part of our leaders. It is a sad fact that our churches as a whole do not take that interest in these things as they ought.		
PLEASANT RIDGE—M. B. Williams, Bethany	20.00	25.00	The first and greatest need is for prayer—honest, earnest, heartfelt prayer—for if we will do this, we are pretty sure to put money in the things for which we pray. That there has been complaint in some quarters against this work is well known by all who take any interest in these things, and possibly some mistakes have been made, for we are all human, but there is no doubt but what our leaders in the main aim right and are doing a great work. Suppose some mistakes are made; will that justify us in doing nothing but criticize? Our duty is to give as we are able to this work and trust God and the brethren with it. I have been working with the Southern Baptist Convention all of my Christian life and candidly I believe that there never was a time when things looked more hopeful than now. Reformation is coming, which will remove some causes of complaint that are now being urged against it. Let us come up cheerfully, and liberally to the support of both home and foreign missions and all can rejoice together in the success the Lord has given our work.		
POPLAR SPRINGS—T. A. Smith, Blue Springs	10.00	15.00			
SALTILLO—C. E. Long, Saltillo	20.00	35.00			
SHERMAN—D. C. Langston, Sherman	40.00	50.00			
TUPELO—W. F. Smith, Tupelo	400.00	500.00			
UCLATUBBA—W. C. Adams, Saltillo	15.00	20.00			
ZION—J. D. Brandon, Pontotoc	8.00	10.00			
ZION HILL—J. W. Randle, Blue Springs	8.00	10.00			
NEW PROSPECT—R. D. Parker, Blue Springs	8.00	10.00			
BEECH SPRINGS—Henry Rhea, Blue Springs	8.00	10.00			
CENTER HILL—W. C. Bryant, Blue Springs	8.00	10.00			
BISSELL—R. B. Dyer, Tupelo	8.00	10.00			
CHESTERVILLE—J. L. Wooley, Tupelo	8.00	10.00			
BELDEN—W. C. Faulkner, Belden	10.00	15.00			
BLUE SPRINGS—R. J. Lee, Blue Springs	8.00	10.00			
BIRMINGHAM—A. D. Miller, Blue Springs	10.00	15.00			
CAMP CREEK—W. H. Gibson, Bethany	40.00	50.00			
FELLOWSHIP—L. A. Bell, Bethany	8.00	10.00			
GUNTOWN—G. O. Doty, Guntown	8.00	10.00			
LAKEVIEW—J. P. Dillard, Saltillo	8.00	10.00			
LOCUST HILL—A. L. Johnson, Sherman	8.00	10.00			
Yalobusha Association.					
ASHLAND—R. J. Murphee, Cascilla	\$ 8.00	\$ 10.00			
ASCALMORE—G. N. Burford, Cascilla	15.00	20.00			
BETHEL—R. Massey, Holcomb	8.00	10.00			
CHARLESTON—A. L. Rainey, Charleston	150.00	200.00			
COFFEEVILLE—A. Seymour, Coffeeville	25.00	35.00			
CORINTH—L. E. Mitchell, Tillatoba	8.00	10.00			
ENON—Mrs. Farrell, Torrance	8.00	10.00			
FRIENDSHIP—J. T. Cole, Charleston	8.00	10.00			
GRENADA—J. M. Brown, Grenada	300.00	400.00			
HILLSIDE—J. T. Moore, Holcomb	8.00	10.00			
JEFFERSON—J. M. Townsend, Holcomb	10.00	15.00			
MT. PARAN—C. E. Smith, Hardy	20.00	25.00			
NEW GOSHEN—Thos. M. Ross, Cascilla	8.00	10.00			
NEW HOPE—E. P. Helm, Coffeeville	8.00	10.00			
OAKLAND—L. A. Williams, Oakland	20.00	25.00			
PROVIDENCE—T. E. Brown, Kincaid	8.00	10.00			
PLEASANT GROVE—C. C. Chapman, Coffeeville	8.00	10.00			
SCOBEE—M. C. Tribble, Scobey	8.00	10.00			
SPRING HILL—E. T. Corkle, Oakland	8.00	10.00			
ST. PAUL—N. B. Cox, Scobey	8.00	10.00			
TILLATOBA—H. A. Dame, Tillatoba	10.00	15.00			
WAYSIDE—Mrs. Tribble, Scobey	8.00	10.00			
Yazoo Association.					
BEATTY—J. C. Vick, Valden	\$ 8.00	\$ 10.00			
BETHEL—G. B. Grantham, Carrollton, R2	8.00	10.00			
BOWLING GREEN—J. F. Eubanks, Lexington, R5	8.00	10.00			
BETHLEHEM—J. E. Herring, Winona	8.00	10.00			
CARROLLTON—W. D. Kimbrough, Carrollton	20.00	30.00			
CENTRAL—W. J. Posey, Greenwood	8.00	10.00			
COLLA—G. H. Oliver, Colla	10.00	15.00			
COUNTY LINE—H. T. Hatchcock, West	8.00	10.00			
CENTERVILLE—H. J. Goss, Greenwood	8.00	10.00			
DURANT—A. L. Stevens, Durant	150.00	200.00			
DUCK HILL—J. R. Benford, Duck Hill	40.00	50.00			
EBENEZER—W. H. Falconer, Ebenezer	8.00	10.00			
EMERY—L. H. Cade, Emery	8.00	10.00			
FAIRVIEW—J. J. Ingram, Winona, R7	8.00	10.00			
GOODMAN—D. K. Gullledge, Goodman	40.00	50.00			
HAYS CREEK—B. D. Dodson, Winona, R6	8.00	10.00			
HARMONY—T. P. Day, Cruger, R1	8.00	10.00			
LEXINGTON—H. L. Nickols, Lexington	100.00	125.00			
MACEDONIA—B. T. Bishop, Durant	8.00	10.00			
McCARLEY—W. B. McCarley, McCarley	8.00	10.00			
MT. NEBO—S. Johnson, Winona	8.00	10.00			
MT. PISGAH—H. T. Jackson, Carrollton	8.00	10.00			
MT. VERNON—E. M. McLellan, Durant, R1	8.00	10.00			
NEW SALEM—J. E. McCune, Valden	8.00	10.00			

Our State Work.

The work of the General Association in State work embraces eight or ten counties. This work is done almost altogether in the interior, and among poor country churches. There are more applications than we can possibly respond to on account of a lack of funds.

The storm and boll weevil last year devastated our whole territory, hence the demand was great. This work must not be neglected. Let us divide our funds so that all of our work can be carried on.

How can we raise the money?

The best plan is by subscription. We ought to get up a subscription at least a month before the money is expected to be paid in. This puts something definite before us. We must first determine, and then go to work to accomplish it. Remember our board meets Wednesday after the third Sunday in April at 10 a. m. at Sylvaena.

Let every church and pastor see that good collections be sent in before, or at that time.

JAS. E. CHAPMAN.

A Baptist said he did not believe in foreign missions. The commission was quoted, "Go ye into all the world and preach the gospel to every creature" to him and he was asked if that did not include everybody. He was forced to admit it did, but he dodged by saying he would be willing to give if he knew the money would get there.

Men who make such remarks would not give if they knew it would get there. This is a subterfuge—those who say that don't give at all.

To whom "Much is given, of him much is required," is as much true in regard to people's money as to any other talent they possess.

A little girl was reading to her aged grandfather the Scripture which

...ereral Associa-
...races eight or
...rk is done al-
...interior, and
...arches. There
...than we can
...account of a
...l weevil last
...hole territory,
...great. This
...lected. Let
...that all of our
...e money?
...subscription.
...scription at
...he money is
... . This puts
...re us. We
...d then go to
... Remember
...day after the
...t 10 a. m. at
...d pastor see
...e sent in be-
...HAPMAN.
...not believe in
...commission
...all the world
...o every crea-
...as asked if
...rybody. He
...did, but he
...ould be will-
...the money
...ch remarks
...new it would
...ubterfuge—
...give at all.
...ven, of him
...much true
...money as to
...ness,
...ding to her
...apture which

Nashville, Tennessee

Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for April 15.

JESUS THE GOOD SHEPHERD.

John 10:1-18.

Golden Text: "I am the Good Shepherd; the good shepherd layeth down his life for the sheep" (John 10:11).

Connection with last lesson.—The present lesson follows immediately that of healing the man born blind. The man had been saved and Jesus was discoursing to those who had excommunicated the healed man.

I. The Parable (vs. 1-6).

The lesson begins with a striking parable spoken by Jesus. He has somewhat to say to the "make-believe shepherds" of the flock of God. Notice a sample of their shepherd-heartedness. A man—one of their sheep—insists that Jesus is from God because He opened his eyes. The "shepherds" cast him out of the "fold." Taking a homely illustration with which all were familiar, Jesus sets before them the true Shepherd and the ideal relationship which He sustains to the sheep. The dull eyes and heavy ears failed to see any reference in the parable to them, or to Jesus, "but they understood not what things they were which He spake unto them." Jesus had to explain.

II. The Explanation (vs. 7-18).

Jesus' explanation of the parable is pointed. Its meaning is unmistakable. The "make-believe shepherds" are referred to as thieves and robbers. Jesus is the true Shepherd.

1. Application to the Pharisees.

Jesus did not say the Pharisees were thieves and robbers in so many words. He left them to draw the inference. When the explanation was finished they were not mistaken about His meaning. "All that ever came before me are thieves and robbers" (v. 8). The Pharisees posed as the authoritative religious guides of the people. They had robbed Old Testament religion of its vitality and power; they had overlaid the teaching of the law and the prophets with rabbinical instruction, thus posing as interpreters of revealed truth, they robbed the masses of God's Word; they had so perverted the Old Testament conception of the Messiah, so the many failed to recognize Jesus. The masses had been robbed of the true Messianic ideal. Their attitude toward the flock of God was that of the thief (v. 10). That relationship was used only for selfish ends. Their attitude toward the flock was also that of the hireling, deserting them when most needed (vs. 12-13).

2. Application to Himself.—Christ's application of the parable of good shepherd to Himself is positive and clear. Two thoughts are prominent: First, He is the door into the sheep-fold. The picture is a forceful one. The sheep-fold of the Orient is simply a walled enclosure. The door is an opening in the wall through which the sheep go singly and at which a shepherd stands when

the sheep are in the fold. The shepherd delights to call himself the door.

Christ seized upon this figure to set forth the unique relationship in which He stands to the lost and the saved. He is exclusively the Door to salvation for the lost man. "I am the Door; by me if any man enter in, he shall be saved" (v. 9). Two thoughts need emphasis here. Only through Jesus Christ is there salvation (v. 1). Throughout the years there have been many efforts to "climb up some other way." His service is great to the world who magnifies the fact that "there is none other name under heaven given among men, whereby we must be saved." Again, salvation is for "any man" who will enter by the Door. Whatever may be said about God's sovereignty in human salvation it is for any man who will.

To the saved, Christ is the Sustainer of life. In Him is found all the rich nourishment essential to soul-life. He may "go in and out, and find pasture" (v. 9). It is not the barren hills we find in Christ; it is not the parched desert; but in Him are the rich clover fields of God's undiminished grace and love. It was Billy Sunday who expressed this in his interesting way. He says that his greatest surprise is that some of the flock of God will leave the Master's "rich clover fields and crawl up some back alley and chew rags with the devil's billy-goats."

Second, Jesus Christ is more than the Door, He is the Good Shepherd. He contrasts Himself as the true Shepherd with the hireling. The Pharisees felt the force of the contrast as it applied to them. Christ is the Good Shepherd, because He cares personally for the flock. "I know my sheep and am known of mine" (v. 14). He knows His by name. I do not know of a more gracious thought than to know that the Master knows each one of His by name and is personally interested in him. Jesus came to reveal the Father-heart of God. Whatever He is to His own that is what He revealed the Father to be. The world knew nothing of God in His Father relationships to His people till Jesus came and revealed Him. Many a storm-tossed soul has leaned hard on the conviction that "my Father cares."

Again, Christ is the Good Shepherd because He gave Himself for the sheep. "The Good Shepherd giveth His life for the sheep" (v. 11). The value of sacrifice lies largely in the motive which prompts it. It must be voluntary. In laying down His life for those He came to save, Jesus was moved always with love for a lost race and voluntarily took human nature and went to the cross. "I lay it down of myself. I have power to lay it down, I have power to take it up again" (v. 18). Strange statement, if considered apart from Him who spoke it. The right of self-disposal of one's life is a divine prerogative, and only exercised by the Savior. So Jesus grounds the Good

MISSISSIPPI COLLEGE

One of the oldest and best equipped colleges in the State.

A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.

Self-Help Club for 150 poor boys; dormitory on co-operative plan.

Best location for college in State.

Next Term Opens September 13th, 1916

J. W. PROVIN, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

GOOD POSITIONS GUARANTEED GRADUATES.

Under Authority of the State of Alabama. Degree of Bachelor of Accounting Conferred.

DRAUGHON'S PRACTICAL BUSINESS COLLEGE
JNO. C. EAGERTON, SUPT.
BOX 113 MONTGOMERY, ALABAMA

Actual Practice in required duties
Endorsed by Bankers, Business Men and Court Reporters.
Over 4 Million Graduates in Business and Responsible Positions. Open all year. Enter any day. Catalog on request. Write today.

THE BEST SALVE

CARBOIL

GUARANTEED



Stops pain of Boil, Carbuncle, Felon in five minutes. Repeated applications give results in 48 hours.

ALSO RECOMMENDED FOR
ABSCESSSES - CHRONIC SORES
PILES - ITCH - TETTER
CUTS - BURNS - BRUISES

25 CENTS A BOX AT DEALERS
WRITE FOR FREE SAMPLE

SPURLOCK-NEAL CO., NASHVILLE, TENN.

Big Garden Seed Selection \$1 POST PAID



With each purchase we will send you free a handsome catalogue which gives full instructions on planting. The selection contains one package each of Snap Beans, Pole Beans, Lima Beans, Sweet Corn, Peas, Cabbage, Cucumbers, Lettuce, Turnips, Cauliflower, Pepper, Radish, Spinach, Squash, Tomato, Parsnips, Brussels Sprouts, and Carrots. Other vegetables may be substituted for any of the above.

AMERICAN SEED & IMPLEMENT CO., MOBILE, ALA.

COMPLETE FLOWER GARDEN FREE

Write us to-day sending 15c. in stamps to cover mailing and packing expenses, and we will send you Free one of our excellent collections of Flower seeds value (50c.) in our catalogue. The collection contains one packet each of Sweet Alyssum, Mixed Asters, Candytuft, Cockscomb, Four O'clock, Hollyhocks, Dwarf Mixed Nasturtium, Mixed Sweet Peas, Dwarf Sunflower and Pinks, and a copy of our 121 illustrated catalogue and pamphlet on "Beautifying the Home Grounds."

W. H. MIXSON SEED COMPANY, Mail Order Dept. 1, CHARLESTON, S. C.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and \$1.00 at all Drug Stores.

Mississippi Woman's College

Hattiesburg, Mississippi

We will contract with ten young ladies to accept \$80.00 worth of canned vegetables and fruit on their expenses for next session. This will pay one-half board and tuition in Industrial Home. Write at once.

J. L. JOHNSON, Pres.,

Hattiesburg, Miss.

Shepherd idea upon His divinity, voluntarily yielding up His life to save men.

Finally, Jesus is seen to be the Good Shepherd in the universality of His Shepherd love. "And other sheep I have which are not of this fold; they shall hear my voice; and they shall become one flock, one Shepherd" (v. 16). Jesus looks beyond the Jewish race to the Gentile world and intimates His program for Gentile salvation. The shepherd-hearted Savior is not racial in His love but universal. His shepherd-love is as broad as the human race.

III. The Effect of the Sermon (vs. 19-21).

Oftimes we would gladly know the effect of our sermons. Too often are they impressionless. Jesus never preached that kind of a sermon. When He spoke words of truth, people were moved either for or against Him. The case under consideration is not an exception. There was a division among the Jews over Jesus' words. One wing said, "He hath a demon, and is mad; why hear ye Him?" This isn't much arrogance, but it is the response of some of the hireling shepherds to the Good Shepherd. Another wing said, "These are not the words of him that hath a demon. Can a demon open the eyes of the blind?" This is a piece of fine argument. But they do not believe on Him as the Messiah.

Teaching Nuggets.

1. **The Shepherd Heart.**—Jesus had the true shepherd heart. He could both be tender and cut to the quick. I am positively sure that no element in the make-up of God's man is more effective in winning the lost to Christ than the shepherd heart. We may have it; we will have it, if we are in touch with the Good Shepherd. Convince a man that you love him, and you can talk plainly to him about his faults.

2. **The shepherd character.**—Can an animal partake of the character of the master? I knew a horse whose master could never catch him only as he hemmed him. The master was mean to the animal. I knew another that was so devoted to his master that he would follow him as a dog. He was kind to the animal. In either case the animals came to have characteristics similar to the master. How much more true is this man in his relationship to the Great Master. We do appropriate and develop the shepherd character.

3. **For Jesus.**—Some of the Jews could put up a fine argument for Je-

A NEW NOVEL BY THE AUTHOR OF "JUST DAVID"

The Road to Understanding

By ELEANOR H. PORTER

A story that has all the qualities you liked in "Just David," "Pollyanna," and Mrs. Porter's other books, and is in addition a compelling romance dealing with love and marriage in a way that will be an inspiration to every reader. Handsomely bound and illustrated in full color. \$1.40 net.

The Baptist Record.

160 EAST CAPITOL STREET
JACKSON, MISSISSIPPI

sus, but they did not trust Him. Many men are not outwardly opposed to Jesus. They even defend Him when enemies attack Him. But they do not yield their lives to Him.

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 513 Main St., So. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once.

41st AVENUE, MERIDIAN.

I am to become pastor here on April first. It is a happy feeling to be back in the State. You helped me some while in college and seminary, and now I am back to help you. The privilege is a delight. I am with you and for you.

The outlook here is promising. The people have given us a cordial reception. The ladies have pounded us heavily, leaving more good things in our pantry than we had expected to see in it in a long time. We even have Irish potatoes and onions—almost luxuries at the present price. A reception by the church in the church building was given us on Monday night following. It was a great success. We were honored by the presence of Dr. Shipman, Brother Solomon and other Protestant pastors of the city. This was also for Brother E. S. P'Poole, who is soon to end his labors here.

At present we are beginning a series of evangelistic services. Brother P'Poole doing the preaching; and that means it is good indeed. He has been supplying for the church during the last three months, and, at their request, is closing his services with a series of evangelistic services. This is the second revival meeting he has conducted here in the last twelve months. The former is said to have been the best meeting in the life of the church, and the present has signs of promise. We hope for much good to be accomplished.

When this meeting is over, Brother P'Poole will again enter evangelistic work. Any pastor or church needing him can reach him at Hattiesburg. Few men are so well prepared for the work of an evangelist as he. His temperament, training, and experience are just such as he needs in this work. He is a sane worker and an able preacher. He knows human nature and is a born philosopher. Having been a successful pastor several years, he is prepared to help a pastor solve his problems; and somehow or other he knows just how to make pastor and people love each other more and work together better. I am glad he preceded me here. He has smoothed down the way and made it easy to enter in.

Brethren, pray for me here in this work.

Yours in Christian work,
C. E. DEARMAN.

HOW THE WOMAN'S COLLEGE HAS IMPRESSED ONE OF ITS STUDENTS AS TO ITS AIMS AND OBJECTS.

The primary purpose of the Christian work in the college is to present the Master's work before our

girls in such a way that spiritual development will hold just as high a place in their hearts as intellectual development. We want them to realize the need of Christian workers. We pray that many may develop into strong leaders so that when they go out to train the minds of other young people they may bring them to the Great Teacher.

In order to develop the three-fold nature, spiritual training must be given; for the spiritual side is just as important as the mental or physical.

One of our chief means of giving this training is through the Young Woman's Auxiliary, of which practically all the girls are members. Until this year our time of meeting was after school, but because of the fact that our curriculum is so full this year, and so much extra work had to be done at this time, compelling many of the girls to miss the meeting, the faculty kindly consented to give us one chapel period during the week for our young women's auxiliary work.

We feel very proud that we were one of the seven schools within the bounds of the Southern Baptist Convention that attained the standard of excellence last year. In recognition of this fact, we were presented with a beautiful banner at the State Convention this year, by Miss Mary Ratliff, of Raymond, Miss., who is the college correspondent of our Young Woman's Auxiliary.

Another phase of our work is the mission study classes, of which we have this session more than forty. These classes are taught usually on Sunday afternoon, and the leaders themselves are students. The subject matter studied in these classes includes the lives of the great missionaries such as Judson and Livingston, and conditions in foreign fields, both past and present. Our aim is to make each mission class a complete circle, a miniature Young Woman's Auxiliary, as it were, electing its own officers, and donating its own gifts.

One of our sweetest services is that of the twilight prayer meeting which meets each evening after supper in both dormitories. This little service had its origin among the girls themselves the first year of the school and is conducted by volunteers from among their numbers. * If we develop in the girls the spirit of unselfishness, no matter what else we may do we feel that our accomplishment has been great. May the desire for service be engendered in each heart and may we learn to pray this prayer:

"Lord, let me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for—others."

We wish to bring our girls into close fellowship with Jesus, to strengthen in their minds the desire to take Him into partnership in whatever they may undertake. A house, though it be fitted up ever so perfectly with electric fixtures cannot be lighted by electricity until it is connected with the power house. So it is with Christian work; however systematic the machinery, without God's own power, all is vain. May

The Convention Normal Course For Teacher Training

Book 1. "The New Convention Normal Manual" (Spilman, Leavell, Burroughs); cloth, 50 cents; paper, 35 cents.

Book 2. "Winning to Christ" (Burroughs); cloth, 50 cents; paper, 35 cents.

Book 3. "Talks With the Training Class" (Slattery); 50 cents.

Book 4. "The Seven Laws of Teaching" (Gregory); 50 cents.

Book 5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents.

Book 6. "What Baptists Believe" (Wallace), or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.

"Doctrinal Outlines," 25 cents, is prepared as a guide for those undertaking to teach either of these books.

Book 7. "The Heart of the Old Testament" (Sampey), or "Old Testament Studies" (Burroughs); cloth, 50 cents; paper, 35 cents.

Book 8. "Studies in the New Testament" (Robertson); cloth, 50 cents; paper, 35 cents.

Send 25 cents for a copy of "The Convention System of Teacher Training," by Dr. P. E. Burroughs.

These books are carried in stock at Jackson and can be mailed promptly. Order from

The Baptist Record.

160 EAST CAPITOL STREET
JACKSON, MISSISSIPPI

the real power in our own lives "ring in" this note of sincerity:

"Be what thou seemest! Live thy creed!
Hold up to earth a torch divine;
Be what thou prayest to be made;
Let the Great Master's steps be thine!

LADY TELLS SECRET.

A well known lady gives the following recipe for gray hair: To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home, at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off. Adv.

AMORY CHURCH.

Causing a protest from his many friends at Amory, Brother R. C. Blalock, for personal reasons, recently tendered his resignation to this church. The congregation is practically unanimous in appreciating his clear-cut gospel sermons. They are not only exceedingly interesting, but are always earnest and powerful. All who know him well know, too, that this is true.

As yet he has not found a new field, and the church has not secured his successor. We reluctantly give him up, but our very best wishes and heartiest good will follow him.

C. R. BERRY, M. D.

Mother—"You were a long time in the conservatory with Mr. Willing last night, my child. What was going on?"

Daughter—"Did you ever sit in the conservatory with father before you married him?"

Mother—"I suppose I did."

Daughter—"Well, mother, it's the same old world."—Tit-Bits.

BLESSINGS UNDER GRACE.

I feel impressed by the Holy Spirit to write and tell of the great spiritual blessings I have received recently, in answer to prayer. I have been enabled to understand the Bible in its spiritual meaning, and I see that we are not under the Mosaic law, in its carnal sense, but are under the law of grace. "Christ has redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). "Wherefore, the law was our school-master to bring us unto Christ that we might be justified by faith, but after that faith is come, we are no longer under a school-master" (Gal. 3:24-25).

"For by grace are ye saved, through faith, not of yourselves; it is the gift of God. Not of works lest any man should boast" (Eph. 2:8-9).

"For we know that the law is spiritual, but I am carnal, sold under sin" (Rom. 7:14).

MAKE TWO POUNDS OF BUTTER FROM ONE.

Not magic, but a money-saving recipe for a Butter Mixture, making one pound of butter double its weight. It can be used for every butter purpose except frying and cuts your butter bills in two. The Butter Mixture recipe and many others for making Desserts, Salads and Candies are in our book—"Dainty Desserts for Dainty People" sent free if you enclose your grocer's name.

KNOX GELATINE CO.

201 Knox Ave. Johnstown, N. Y.

NOTICE OF TRUSTEE'S SALE.

By virtue of a certain deed of trust executed on the 23rd day of December, 1913, to the undersigned as Trustees, by B. B. Smith, to secure a certain indebtedness therein mentioned, owing to the beneficiary therein named, which deed of trust is of record in the office of the Chancery Clerk of Hinds County, in Jackson, Mississippi, in Book No. 80, at page 66, reference to which is hereby made, default having been made in the payment of said indebtedness, and having been requested by said beneficiary therein, the legal holder, thereof to foreclose said deed of trust; we, the undersigned Trustees, will, on Monday, the 7th day of May, 1917, before the principal entrance to the City Hall, in the City of Jackson, Mississippi, offer for sale and sell, at public auction, to the highest and best bidder for cash, the following described land and property lying and being in the City of Jackson, First District of Hinds County, Mississippi, to-wit:

A certain lot fronting thirty (30) feet on the east side of Martin Street in the City of Jackson, Mississippi, and running back east one hundred (100) feet, described as twenty (20) feet off the south side of Lot No. Three (3) and ten (10) feet off the north side of Lot No. Four (4) of Square No. Two (2), of Martin's Subdivision of H. F. and Lula E. Bailey Place of Lot No. Fifty-eight (58) South, in the City of Jackson, Mississippi, together with all improvements thereon and appurtenances thereto.

The title to said land and property is believed to be perfect, but we as Trustees will convey at said sale only such title as is vested in us by the deed of trust aforesaid.

Witness our signatures this the 5th day of April, 1917.

O. J. WAITE,
B. W. GRIFFITH,
apr5-12-19-26-m3 Trustees.

GOOD TEACHERS WANTED: The demand for college and high school specialists along literary, scientific and industrial lines far exceeds the supply. We have some very choice openings now. Write for booklet, SOUTH ATLANTIC TEACHERS' BUREAU, Geo. J. Ramsey, M. A., LL. D., Pres., Raleigh, N. C.

"Therefore by the deeds of the law, there shall no flesh be justified in his sight, for by the law is the knowledge of sin, but now the righteousness of God, without the law, is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ" (Rom. 3:20-22).

"For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4).

God's law is spiritual. His commandments are spiritual, and must be obeyed by the spirit (by faith) and not by the flesh (the carnal law). "For to be carnally minded is death, but to be spiritually minded is life and peace, because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:6-8). "God is a spirit, and they that worship Him must worship Him in spirit and in truth" (John 4:24).

"But without alth it is impossible to please Him, for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him" (Heb. 11:6).

I find some of His commands to be: FAITH.—"Have faith in God." (Mark 11:22).

"Let not your heart be troubled; ye believe in God, believe also in me" (John 14:1).

"This is the work of God, that ye believe on him whom he hath sent" (John 6:29).

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

LOVE.—God is love (I John 4:8). "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I John 3:1).

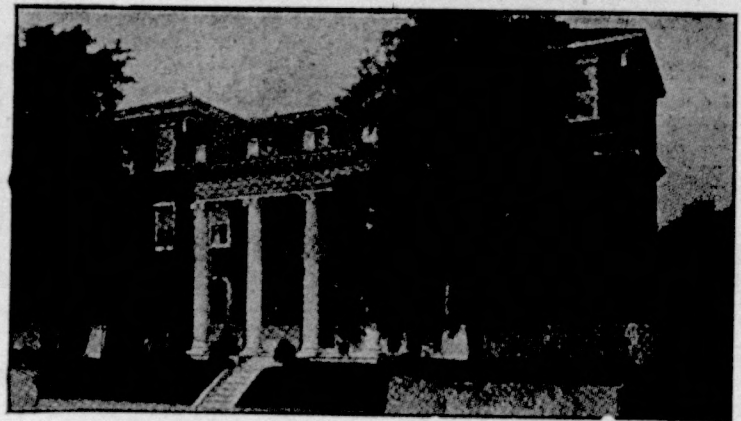
Beloved, if God so loved us, we ought also to love one another (I John 4:11). This is God's love to us. He commands us to love one another. "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind and with all thy strength, and thy neighbor as thyself" (Mark 12:30-31). "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matt. 5:44). "Owe no man anything but to love one another, for he that loveth another hath fulfilled the law; love worketh no ill to his neighbor; therefore love is the fulfilling of the law" (Rom. 13:8-10).

PRAYER.—Pray without ceasing (I Thess. 5:17). "Confess your faults one to another and pray one for another, that ye may be healed, the effectual, fervent prayer of a righteous man availeth much" (James 5:16).

PRAISE and THANKSGIVING.—"In everything give thanks; for this is the will of God, in Christ Jesus concerning you" (I Thess. 5:18).

PREACH and TEACH.—"Preach the word, be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine" (II Tim. 4:2).

FORGIVENESS.—"And when ye stand praying, forgive, if ye have



THE JACKSON SANATORIUM, Jackson, Miss.
(Opposite the West Side of the Governor's Mansion)

A modern Hospital, thoroughly equipped, especially for Surgical Cases. Open to all the Doctors and every patient regardless of creed or religion. Homelike comforts. Annex for colored patients.

Graduate Nurses Furnished the Public on Application
DR. JULIUS CRISLER, Surgeon in Charge, Jackson, Miss.

The Only Book that Explains "Billy" Sunday

350,000 COPIES SOLD



"BILLY" SUNDAY THE MAN AND HIS MESSAGE

By William T. Ellis, LL.D.

AUTHORIZED BY MR. SUNDAY

Contains the heart of Mr. Sunday's message, arranged by subjects, including his vivid utterances, his startling epigrams and his homely, Lincoln-like illustrations that add to his tremendously earnest appeals. Also tells the story of Mr. Sunday's eventful life, gives a keen analysis of his manner and methods and traces his remarkable success as the most conspicuous Christian leader in America. A source of help and inspiration to every one interested in religious welfare. Published by special agreement for the use of copyrighted material and photographs.

Cloth

496 Pages

Illustrated

Sent postpaid for \$1.00; or a year's subscription to THE BAPTIST RECORD (new or old) and the BILLY SUNDAY BOOK for \$2.50.

THE BAPTIST RECORD, Jackson, Miss.

ought against any; that your Father also which is in heaven may forgive you your trespasses, but if ye do not forgive, neither will your Father which is in heaven forgive your trespasses" (Mark 11:25-26; Matt. 6:14-15).

There are many other Scriptures that bear on this same teaching, but I hope my position is clear, that it is of faith and not of works that we are eternally saved. I believe the better Christian life we live, the better moral life we will live also. Praying earnestly that we may be led by the Holy Spirit to understand the spiritual meaning of God's Word, and obey His spiritual commands.

LENA POE.

Shannon, Miss.

MOSS POINT NOTES.

I have been on the field nearly two years. During this time I have seen two severe tropical storms that laid waste all crops and destroyed much property. The export trade has been badly crippled by the war—hard times, yes, but we have not lost interest in kingdom building. We

have just finished our foreign mission collection and made a nice increase over last year. We are now turning our faces toward the home mission task with the hope that it will be the best in the history of the church.

The largest congregations greeted the pastor Sunday that have been in the church since he came. The secretary of the Baraca class says the increase in attendance during the last month has been over 400 per cent. This class is working for 100 men by May first. We had more people in Sunday School Sunday than we have church members.

The church and pastor are nappy because some are being saved. Four baptized this month. Something out of the ordinary for a coast church without a protracted meeting.

The Second church is moving along nicely. I am preaching for them two Saturday nights and Sunday afternoons. Besides preaching for both churches, I teach two Sunday School classes—one in the morning, the other in the afternoon. My hands are full, but I am happy. With best wishes,
HOMER H. WEBB.